Peter V. Jones and Keith C. Sidwell

Reading Latin

An Independent Study Guide

SECOND EDITION

An Independent Study Guide to
Reading Latin
Second edition

Reading Latin, first published in 1986, is a bestselling Latin course designed to help mature beginners read classical Latin fluently and intelligently. It does this by combining the understanding of continuous texts with rigorous teaching of grammar; it provides exercises designed to develop the skills of accurate translation; and it integrates the learning of classical Latin with an appreciation of the influence of the Latin language upon English and European culture from antiquity to the present.

The *Independent Study Guide* is intended to help students who are learning Latin on their own or with only limited access to a teacher. It contains notes on the texts that appear in the *Text and Vocabulary* volume, translations of all the texts, and answers to the exercises in the *Grammar and Exercises* volume. The book will also be useful to students in schools, universities and summer schools who have to learn Latin rapidly.

Peter V. Jones was Senior Lecturer in Classics at the University of Newcastle upon Tyne until his retirement. He has written many books for students of Latin and Greek, most recently *Reading Ovid* (Cambridge, 2007), *Reading Virgil* (Cambridge, 2011) and (with Keith Sidwell) the *Reading Latin* textbook series.

Keith C. Sidwell is Emeritus Professor of Latin and Greek, University College Cork and Adjunct Professor in the Department of Classics and Religion at the University of Calgary. He has written on Greek drama, later Greek literature and Neo-Latin writing: his books include *Lucian: Chattering Courtesans and Other Sardonic Sketches* (2004) and *Aristophanes the Democrat* (Cambridge, 2009). As well as co-authoring the *Reading Latin* series with Peter Jones, he is the author of *Reading Medieval Latin* (Cambridge, 1995).

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Contents

Preface to the first edition *page* vii
Preface to the second edition ix
Acknowledgements x

General introduction 1
  Preliminaries 1
  Simplified grammatical introduction 2
  Advice 5
  Semi-final suggestions 6
  And finally … 6
Section 1 Plautus' *Aulularia* 7
Section 2 Plautus' *Amphitruo* 46
Section 3 Early Roman history: from Aeneas to Hannibal 73
Section 4 Provincial corruption: the Verres scandal 73–71 98
Section 5 The conspiracy of Catiline in Rome 64–62 152
Section 6 Poetry and politics: Caesar to Augustus 180

Additional reading for Sections 1B to 5G 198

Preface to the first edition

This *Study Guide* provides translations, answers and reading hints for Peter Jones' and Keith Sidwell's *Reading Latin* (*Text* and *Grammar*, *Vocabulary and Exercises*, Cambridge University Press, 1986). It is designed for two sorts of reader: those who are learning Latin rapidly and intensively, and those who are learning Latin on their own or with only limited access to a teacher.

There are two important features.

First, we believe it is important that there should be times when learners are out there on their own. Then again, teachers working with the book need some material which they know students cannot simply lift from this answer book. So the 'Reading/Test exercises' at the end of each grammatical section have *not* been translated. These test only what should have already been learned, and will provide compelling evidence of whether it has been or not. We recommend that those who are learning by themselves try to find someone who will correct these exercises. The exercises marked 'optional' have not been provided with a key either. These reinforce what should have been learned from the regular exercises. If teachers need to set them, then they also need to know that the answers are not easily available to students. Again, those who are learning alone will find it advisable to have a teacher check their answers to these exercises, if they have found it necessary to embark on them in order to reinforce earlier work.

Second, the translations of the *Text* intentionally vary in style, from the absolutely literal with English words in Latin word-order (in Sections 1 and 4) to the moderately colloquial. The purpose of these extremes is to force constant attention on the *Latin*. The literal, Latin-order translations, almost gibberish in English, achieve this one way ('What on earth does *that* mean? I'd better look at the Latin for clarification'); the moderately colloquial another way ('How on earth does the Latin mean *that*?').

Users of the course will find an index of *topics* dealt with in the *Text* volume listed section by section in *The World of Rome: An Introduction to Roman Culture*, Cambridge University Press 1997, ed. Peter Jones and Keith Sidwell, Appendix 3, pp. 347–52. This can be used in association with the other indexes to find information about Roman history, culture and literature. Those interested in pursuing the study of later Latin will find that *Reading Medieval Latin*, Keith Sidwell, Cambridge University Press 1995, is designed to give help to students who have reached the end of Section 5 of *Reading Latin*.

We express here our gratitude to Ken Dowden, Lorna Kellett, Sally Knights, Alison Lewis, Sarah Parnaby, Phillip Parr, Helen Price, David Tristram and

Hilary Walters of the Joint Association of Classical Teachers' Latin Committee. They gave us permission to plunder their privately produced *Study Guide*. This did not deal with the *Text* or *Deliciae Latinae*, but gave the answers to most of the exercises in the *Grammar* etc., and offered other advice.

We are also grateful to Mark Humphries (National University of Ireland, Maynooth, Ireland), Cedric Littlewood (University of Victoria, Canada), Carmel McCallum-Barry (University College Cork, Ireland), David Miller (University of Bristol, UK) and David Woods (University College Cork, Ireland) for their help with testing this *Study Guide*.

Finally, we are more grateful than ever to our copy-editor Susan Moore, who did her usual superb job licking a chaotic manuscript into shape.

September 1999

Preface to the second edition

The second edition of the *Study Guide* follows the changes made to *Reading Latin: Text and Vocabulary* and *Grammar and Exercises* in the second edition. Mostly these are self-evident (new translations for the altered sections of text; new keys to the exercises for sections where text was altered or where grammar was moved). Three additional points should, however, be noted. First, since extended prose begins now in Section 3, we have reverted to a very literal style of translation for the texts from 3D: this continues to the end of Section 4. In the translations from *Text*, as far as possible line numbers relate to the *beginning* of the corresponding Latin line (though of course their placement will be inexact where the version is not literal). Secondly, we have moved all additional reading material from the *Grammar* (originally in the *Dēliciae Latīnae* sections) of Sections 1 to 5 into pp. 283–328 of the *Text and Vocabulary* volume. Consequently, the keys to this material are now collected together under the heading 'Additional reading for Sections 1B to 5G' at the end of this volume. Thirdly, in case users have missed the announcement in *Text and Vocabulary*, we hope there will be available, at some stage in the future, to accompany this new edition of *Reading Latin*, interactive online exercises, produced by Professor Alison Sharrock (University of Manchester). Please contact Cambridge University Press for more information.

Peter Jones
Newcastle upon Tyne

Keith Sidwell
Emeritus Professor of Latin and Greek,
University College Cork and Adjunct Professor,
Department of Classics and Religion,
University of Calgary

Acknowledgements

The poem by Giovanni Cotta on p. 288 and that by Elio Giulio Crottion p. 310 are reproduced from A. Perosa and J. Sparrow, eds., *Renaissance Latin Verse* (Duckworth 1979). 'St Columba subdues the Loch Ness Monster' (p. 307) is reproduced from Sidney Morris, ed., *Fons Perennis* (Harrap 1962). The authors thank the publishers concerned.

Preliminaries

The course

Peter Jones and Keith Sidwell, *Reading Latin* 2nd edition (Cambridge University Press 2016), comes in two volumes:

Text and Vocabulary = the (smaller) book which contains a Latin *Text* in six Sections (hereafter referred to as ***Text***), along with the necessary vocabulary.
Grammar and Exercises = the (bigger) book which contains the *Grammar and Exercises*, from now on called ***GE***. Note that the page numbers are at the foot of the page in ***GE***.

You need *both* volumes.

How *Reading Latin* works

Each Section of the Latin *Text* includes the necessary vocabulary, and word-exercises called *Deliciae Latinae*; each Section has a parallel Section in ***GE***, supplying grammatical explanations and exercises,

First you read the *Text* with the help of the facing-page vocabulary;
Then you learn the Learning Vocabulary in the ***Text***;
Finally you work through the Grammar and Exercises in ***GE***.

In general, consult the methodology section in the ***Text*** volume pp. xiv–xv.

This *Guide*

This *Guide* supplies help under four headings:

NOTES to help you as you read the *Text* for the first time (these give help over and above the vocabulary).
TRANSLATION of the *Text* so that you can check that you have got it right.
ANSWERS to the *Exercises*.
TRANSLATIONS of the material in what was called *Dēliciae Latīnae* in the first edition now gathered under the heading 'Additional reading for Sections 1B to 5G'.

But please note the following vital exceptions:

- We do *not* provide answers for those exercises marked *Optional* in ***GE***.
- After Section IA, we do *not* provide translations *either* of the Latin-into-English Reading/Test exercises *or* of the Latin-into-English part of the English–Latin exercises in ***GE***.

Your aims in using this course

- If you want to learn to read original Latin helped along, say, by a translation, translate all the reading passages in the ***Text*** and do all the exercises *not* marked *. This is the *minimum* you will need to achieve your aim.
- If you want to gain a detailed mastery of the language and perhaps take an examination, do all the exercises *including* those marked *.
- Whatever your answer, you should also try the English-into-Latin exercises (marked **). These are quite demanding, but are very good for the brain and will help your understanding of the language considerably.

Conventions

1. *V* and *U* are written *V* as capital, but *u* in lower case. So we write *QVIS* in capitals but *quis* in lower case (see p. xiv of ***GE***).
2. The ***Text*** and ***GE*** mark the long vowels with ¯ (macron). The macron is there mainly to help your pronunciation. Do not mark these macra when you write Latin. Grammatical sections also print a stress accent (e.g. *ámas*). See ***GE*** p. xv for an explanation of the rules of stress.
3. The following abbreviations are used:
   m. = masculine; f. = feminine; n. = neuter; s. = singular; pl. = plural; nom. = nominative; acc. = accusative; gen. = genitive; dat. = dative; abl. = ablative; subj. = subject; obj. = object.

For the full list of abbreviations, see ***GE*** p. xiii.

Simplified grammatical introduction

Grammar systematically describes how a language works. It uses technical terms to do so. If you have previously learnt languages in a formal way, you will already know many of these terms. If, however, you are unfamiliar with grammatical terms, you will need some help with them.

1. There is an alphabetical *Glossary of Grammatical Terms* in ***GE*** pp. xvii–xxiv, but it is designed for reference purposes, and you will find simpler explanations of specific points as you meet them during the course.
2. If you have a tutor, or if you know someone who knows Latin or another language in a grammatical way, you may find it helpful to ask them to explain any problems as they arise.
3. This *Simplified Introduction* is designed to lead you towards an initial understanding of the way Latin works and what lies ahead. Regard it as a supplement to the *Glossary* in ***GE***. It is intentionally light in tone. If you already know how languages work, skip it.

A. The vital parts of speech

A NOUN names somebody or something, whether concrete or abstract – *table*, *chair*, *speed*, *thought*, *Nigel*.

A PRONOUN stands for a noun: not Tom but *he*, not Jessica but *she*, not table but *it*. So, e.g. *I*, *me*, *you*, *they* and so on.

An ADJECTIVE tells you about ('qualifies') a noun – a *smart* table, a *comfy* chair, *terrific* speed, *instant* thought, a *brilliant* boy, a *brainy* girl.

A VERB expresses an action – I *jump*, she *runs*, he *thinks*, we *find*; or a state – I *am*, it *is*, they *remain*.

For the three other main parts of speech, which present no difficulties in Latin, see *adverb*, *conjunction*, and *preposition* in the *Glossary*.

B. Case in English

Consider the following sentence:

Nasty Brutus kills nice Caesar.

Now do the analysis:

Nouns? *Brutus* and *Caesar*.
Adjectives? *Nasty* and *nice*.
Verb? *Kills*.

Now: we call the doer of the action the *subject*, the person on the receiving end the *object*. Thus 'Paul loves Philippa' – Paul subject, Philippa object (the object of Paul's love).

So do a further analysis:
Who is the subject? Brutus.
And the object? Caesar.

Now check you understand subjects (doing the action) and objects (on the receiving end) by defining subject and object in the following sentences:

1 Romulus founded Rome.
2 Scipio defeated Hannibal.
3 We see the men.
4 The cat eats the food.
5 I like toffee-apples.

Answers: *subjects* Romulus, Scipio, we, the cat, I; *objects* Rome, Hannibal, men, food, toffee-apples.

How do we know that Brutus is nasty, Caesar nice?
Answer: because Brutus comes next to 'nasty', Caesar next to 'nice'.
Correct. How do we know Brutus is killing Caesar and not vice versa?
Answer: because Brutus comes first in the sentence.
Correct. Would 'Nasty Caesar kills nice Brutus' mean something quite different?
Answer: it would indeed.
And how do we know?
Answer: because of the word-order.
Conclusion?
Word-*order* controls meaning in English.

C. Case in Latin

Try this:

The Latin for ‘kills’ is *necat*.
The Latin for ‘Brutus’ (subject) is *Brutus*.
The Latin for ‘Caesar’ (subject) is *Caesar*.
The Latin for ‘Brutus’ (object) is *Brutum*.
The Latin for ‘Caesar’ (object) is *Caesarem*.

(NB these different forms are called CASES.)

Now check you are quite sure what a subject and an object are.
Now write the Latin for:

1 ‘Brutus kills Caesar.’
2 ‘Caesar kills Brutus.’

We confidently predict that you have written:

1 Brutus necat Caesarem.
2 Caesar necat Brutum.

Question: if you had written those identical Latin words but in a different order, e.g.

1 Caesarem necat Brutus.
2 Brutum necat Caesar.

would the meaning have been altered?

No.
Why not?

Because *Brutus* and *Caesar* announce ‘subject’ *wherever* they occur in the sentence; and *Brutum* and *Caesarem* announce ‘object’ *wherever* they occur in the sentence.

So you can put the words of those two sentences in any *order* you like and, as long as you do not change the *forms*, they will still mean the same thing. Here, then, is a challenge. If, by putting the words in a different order, you can make the words *Brutus necat Caesarem* mean anything other than ‘Brutus kills Caesar’, let us know. Single-handed, you will have destroyed the Latin language.

Conclusion?
Word-*form* controls meaning in Latin, not word-*order*, as in English.
One final step. Those adjectives.
‘Nasty’ (subject) in Latin is *horribilis*.
‘Nice’ (subject) is *benignus*.
‘Nasty’ (object) in Latin is *horribilem*.
‘Nice’ (object) is *benignum*.

Now add these to the two sentences, according to taste.

You might come up with:
horribilis Caesar necat benignum Brutum.
‘Nasty Caesar kills nice Brutus.’

But again, you could put those words in any order, and the sentence would still mean the same.

Try for example:
necat benignum horribilis Caesar Brutum.

In English word-order, that comes out:

'Kills nice nasty Caesar Brutus'.

This observation has little to recommend it. To a Roman, however, it would be crystal clear, because word-*order* is irrelevant: the *form* of each word announces its function (subject or object) with absolute clarity.

Thus at *necat* a Roman would register 'X kills Y.'
At *benignum* a Roman would register 'X kills nice Y.'
At *horribilis* 'Nasty X kills nice Y.'
At *Caesar* 'Nasty Caesar kills nice Y.'
At *Brutum* 'Nasty Caesar kills nice Brutus.'

A correction. We said above that English 'does not have cases'. But we say 'She loves him', not 'She loves he', so we do have a small case system.

Advice

If you find A–C above difficult to understand, do not despair. You may find the early stages of Latin difficult, but one learns by doing. Peter Jones' *Learn Latin* (Bloomsbury, 1997), based on a newspaper series, is a brief, light-hearted introduction to absolute basics and may prove useful in getting you over the first hurdle. His *Quid Pro Quo*: *What the Romans Really Gave the English Language* (Atlantic Books, 2016) provides an introduction to Latin words common in English and their use in Roman life and thought.

D. Inflection

What we have been dealing with above is *inflections*.

'Inflection' means the way words change to express different meanings. Consider *king* (one of them), *kings* (lots of them), *king's* (belonging to the king), *kings'* (belonging to the kings); or *he*, *him*, *his* (singular), *they*, *them*, *theirs* (plural). English is not a heavily inflected language. *Latin is very heavily inflected indeed*. Latin nouns, pronouns, adjectives and verbs (as we have seen) change their shape all the time to express different meanings. This is *the* major difference between Latin and English.

Terms

The way a Latin noun or adjective changes shape is called a 'declension' (such words 'decline'). Decline *Brutus* and you start *Brutus Brute Brutum* …

The way a Latin verb changes shape is called a 'conjugation' (such words 'conjugate').

Example

English conjugates the verb 'to kill' as follows: *I kill*, *you kill*, *he/she/it kills*; *we kill*, *you kill*, *they kill. Kill* hardly changes: we just add the pronouns *I* etc. to change the person.

Latin conjugates 'to kill' as follows: *neco*, *necas*, *necat*; *necamus*, *necatis*, *necant*. Every word here is different. But how are they different?

Get out the magnifying-glass and look more closely. Every word here has a base or STEM *nec-* 'kill' on to which different ENDINGS (indicating the person) are attached. Here stands revealed LATIN'S GREAT SECRET – it is all about UNCHANGING STEMS and CHANGING ENDINGS.

Latin nouns and adjectives as well as verbs all work in this way, as we have seen – *Brut-us*, *Brut-um*, *horribil-is*, *horribil-em*, etc.: same stem, different endings.

Semi-final suggestions

If you are studying the course with the help of a tutor, even if infrequently, you will be able to discuss points with him/her and perhaps get written work corrected. If you are working entirely on your own, however, you may find some problems difficult to solve.

- Find someone who knows Latin and who can discuss the difficulty with you.
- Try to study the course together with someone else, even if he/she is a beginner too; talking things through may help to solve difficulties.
- If you really cannot solve a problem, try reading ahead and coming back to the difficult passage in a day or so.
- Always make sure that you have read the grammar sections thoroughly and used all the vocabulary help given.
- Try the *Total vocabularies* at the back of ***GE*** (beginning p. 409) and look up points you find difficult in the *Index* (p. 447). You may find references to alternative explanations there which are more helpful.
- Always reread earlier *Texts* when you feel new material getting on top of you. It will boost confidence ('Why did I find it difficult?') and give some pleasurable revision at the same time.

If you live in the UK, the Association for Latin Teaching (ArLT) maintain an up-to-date list of Latin tutors who are willing to help you in person, over the telephone or by post. For these Postal Tutors lists, contact: www.arlt.co.uk.

If you live in Ireland (Republic), contact the Classical Association of Ireland, via www.classicalassociation.ie and ask for the name of a contact in your area.

And finally …

Section 1 of *Reading Latin* is based on a play by Plautus, *Aululāria* ('The Pot of Gold'). Although the *Text* is heavily adapted, you may find it useful to read the play in translation to get a general idea of the story. There is one available in the Penguin Classics series.

Do not try to do too much at once. When learning any language it is best to work on the principle of 'little and often' (especially 'often').

Introduction: familia Euclionis (*Text* p. 6)

Preamble

1 The English translation of the whole of Section 1 is word-for-word, in the Latin word-order. Where English uses more words than Latin, hyphens are used, e.g. *amat*, 'he-loves', *serui*, 'of-the-slave'. If the strange word-order makes the English ambiguous, the Latin will solve the problem.
2 Latin does not have a word for 'the' or 'a'.
3 In English, verbs in a question do not take the same form as verbs in a statement. Compare 'you are' and 'are you?' and 'you carry' and 'do you carry?' This is not the case in Latin, which uses exactly the same form of the verb in statements and questions. In this Section we have translated all Latin verbs as statements, e.g. *quid est?* 'What it-is?'
4 Explanations of the translation are given [in square brackets].
5 Latin *Text* line numbers are given in the translation thus, **[5]**.

Notes for introduction

***Text* Page 6**

If you have read the Simplified grammatical introduction (pp. 2–6) of this volume, you will be looking keenly for subjects and objects. You will find plenty of subjects in this Section, but no objects (objects come in Section 1A). What you will find is the verb 'to be'. This does not control an object but a *complement*.

Consider: 'Euclio is an old man.' 'Euclio' subject, 'is' verb, 'an old man' – what is 'an old man'? 'An old man' *describes* 'Euclio'. 'An old man' is the *complement* to Euclio with the verb 'to be'. 'Euclio' is subject, in the nominative case. 'An old man', the complement, is therefore in the nominative case as well, to show he is the same person as Euclio. 'An old man', as we say, 'agrees' with Euclio.

Rule: the verb 'to be' takes the nominative case before and after (usually the subject before, the complement after, in English).

Page 6

quis es tu: *quis* means ‘who?’, *es* means ‘you are’ and *tu* means ‘*you*’, very emphatically. Latin adds *tu* only when it wants to emphasise the ‘*you*’. *es* on its own means ‘you are’, unemphasised. Compare *ego sum Euclio* and *ego sum Phaedra*, where *ego* ‘I’ is very emphatic, ‘*I* am …’, with *senex sum* ‘I am an old man’.

senex sum: note that Latin word-order is not the same as English. In particular, the Latin verb often comes late in the sentence compared with English, e.g. *senex sum* ‘an-old-man I-am’, i.e. ‘I am an old man’, *senex* is the complement.

filia Euclionis sum: observe that *Euclio* becomes *Euclionis* when it means ‘of Euclio’. *filia Euclionis* is the complement.

Staphyla sum: *Staphyla* is the complement.

familia Euclionis: the complement.

1 *pater Phaedrae*: note that *Phaedra* becomes *Phaedrae* when it means ‘of Phaedra’, cf. *Euclio*, *Euclionis* above.

2 *filia Euclionis*: the complement.

3 *serua Euclionis est*: the subject is ‘she’, understood, and included, in *est. serua* is the complement: thus ‘she is the slave-woman of Euclio’.

4 *senex auarus*: complement. Latin says ‘an old man greedy’, English ‘a greedy old man’. In Latin, adjectives often follow their nouns.

5 *cum filia*: in cases like this, sense requires that we translate ‘with *his* daughter’ rather than ‘with the/a daughter’.

5 *est*: when *est* begins a sentence, it usually means ‘there is’; cf. line 7 *sunt* ‘there are’.

5 *et*: *et* means ‘and’ when it joins two things together. Here it means ‘too’, ‘also’.

Translation of Introduction

Introduction: The-household of-Euclio

Who you-are *you*? *I* I-am Euclio. An-old-man I-am.
Who you-are *you*? *I* I-am Phaedra. The-daughter of-Euclio I-am.
Who you-are *you*? Staphyla I-am, the-slave-woman of-Euclio.
Who you-are [pl.]? The-household of-Euclio we-are.

The-play’s characters

Euclio: Euclio the-old-man he-is, father of-Phaedra.
Phaedra: Phaedra the-daughter of-Euclio she-is.
Staphyla: the-slave-woman of-Euclio she-is.

Euclio an-old-man he-is. Euclio an-old-man greedy he-is. Euclio in the-house he-lives **[5]** with his-daughter. The-daughter of-Euclio Phaedra she-is. There-is also a-slave-woman in the-house. The slave-woman’s name it-is Staphyla.

Euclio's household in the-house it-lives. There-are in the-household of-Euclio the-head-of-the-family, and Phaedra the-daughter of-Euclio, and Staphyla the-slave-woman. All in the-house they-live.

Now learn the Learning vocabulary at *Text* p. 7.

Exercises for Introduction

Note: all the page numbers for the answers refer to the ***GE*** volume.

Page 4

Morphology

1 you (s.) are = *es*; there are = *sunt*; he is = *est*; there is = *est*; you (pl.) are = *estis*; they are = *sunt*; it is = *est*; I am = *sum*; she is = *est*.

2 *sum* = I am, *sumus* = we are; *sunt* = they are, *est* = he/she/it is; *estis* = you (pl.) are, *es* = you (s.) are; *est* = he/she/it is *or* there is, *sunt* = they are or there are; *sumus* = we are, *sum* = I am; *es* = you (s.) are, *estis* = you (pl.) are.

Page 5

Reading exercise

(a) It's the household.
(b) The slave-girl is Staphyla.
(c) For the pot is full of gold.
(d) The cook is a slave.
(e) Phaedra is the daughter.
(f) In the house (there) are Euclio, Phaedra and the slave-girl.
(g) The old man is a miser.
(h) Near the river there is a small field.

** **English–Latin** (for meaning of * and ** attached to exercises see p. 2)

(a) There are, in the household Euclio, Phaedra, [and] Staphyla.
est in familia serua.
(b) Euclio and Phaedra are in the house.
serua in aedibus est.
(c) I am Euclio.
es seruus/serua.
(d) Euclio's daughter is Phaedra.
serua Euclionis Staphyla est.
(e) Who are you? (s.)
Euclio sum.
(f) Who are you? (pl.)
Euclio et Phaedra sumus.

1A (*Text* pp. 8–14)

Notes for 1A

In this section, we introduce the present tenses of 1st and 2nd conjugation verbs (***GE*** **2–3**), 1st and 2nd declension nouns (***GE*** **8–9**). Because we now have verbs which can take an object, we also introduce the notion of 'case' (***GE*** **6**) and the prepositions *in* and *ad* + accusative (***GE*** **10**). So from now on, you will be looking out for both subjects and objects (as well as complements, with the verb 'to be').

Page 8

14 *seruus intrat … stat et clamat*: 'slave' is the stated subject of the first sentence with a third person verb *intrat* 'he enters' (i.e. 'the slave enters'). No new subject is introduced in the second sentence. So we can assume the third person verbs *stat et clamat* have *seruus* as their subject.

15 *seruam uocat*: *serua* indicates the subject of the sentence (the slave-woman is doing something); *seruam*, as here, indicates that the slave-woman is the object of the sentence, i.e. she is not doing anything, but is on the *receiving end* of the verb, 'he calls the slave-woman'. In English, subjects tend to come first in a sentence (here 'he'), then the verb ('calls'), then the object ('slave-woman'). Latin word-order is much more flexible (see *General introduction* and ***GE*** **6** pp. 8–9).

16 *te*: 'you', object; *tu* is the subject form.

17 *me*: 'me', object; *ego* is the subject form.

Page 10

22 *non aperis*: lit. 'not you open', where English says 'you do not open'. Observe that Latin has omitted 'it', referring to the door *ianua*.

31 *Daue*: 'O Davus', the so-called vocative case. See ***GE*** **9** p. 11.
otiosi: compare line 25, *tu … otiosus es*. The form *otiosi* refers to more than one person.

36 *enim*: 'for', 'because'. This word never comes first in Latin, but always does in English.

45 *plenae*: 'full'. The form *plenae* is plural; compare *plena* line 42, singular.
coquorum et tibicinarum: the forms meaning '*of* cooks and pipe-girls', cf. the subject forms *coqui*, *tibicinae* in line 46.

46 *cuncti*: 'all', masculine, plural. Compare *cuncta* feminine, singular 'the whole', line 43.

Page 12

51–2 *Nullum … nullam*: note that *nullum* is masculine, *nullam* feminine. See ***GE*** **14** pp. 18–19. Note that Latin omits 'and' from this list.

56 *coronamque*: *que* attached to the end of a noun is the same as *et* in front of it, i.e. *coronamque* = *et coronam*. Observe how we indicate this in the translation ('garland/and').

67 *Saluum … saluus*: *saluum* is neuter, *saluus* masculine, cf. ***Text*** p. 12, lines 51–2.

Translation of 1A

The-play's characters

[10] Demaenetus: Demaenetus an-old-man he-is, Euclio's grandfather.
Slave: the-slave's name it-is Davus.
Slave-woman: the-slave-woman's name it-is Pamphila.
Cook and pipe-girl.

(*The-slave onto the-stage he-enters. Before the-door of-Demaenetus he-stands and he-shouts. Why* **[15]** *he-shouts? He-shouts because the-slave-woman he-calls*)

SLAVE Hey, Pamphila! *I* Davus you I-call.

SLAVE-WOMAN Who me he/she-calls? Who he/she-shouts?

SL. *I* Davus you I-call.

SL.–W. What it-is? Why me you-call?

[20] (*The-slave to the-door he-approaches, but the-door shut it-is. The-slave therefore the-door he-knocks-at*)

SL. Hey *you*, slave-woman! *I* the-door I-knock-at, but *you* not you-open: the-door closed it-is.

SL.–W. (*the-door she-opens*) Why you-shout? *I* here and there I-run-about, *you* however **[25]** you-shout. *I* busy I-am, *you* however idle you-are. A-slave not you-are, but a-rascal.

SL. *I* idle not I-am, Pamphila. For today Demaenetus, master my, his-daughter in marriage he-gives: the-marriage-rites of-his-daughter they-are [i.e. it's the marriage].

[30] (*Demaenetus, the-master of-the-slave and of-the-slave-woman, onto the-stage he-enters*)

DEMAENETUS Why you-shout, Davus and Pamphila? Why you-stand [i.e. about, doing nothing]? Why idle you-are? For today the-marriage-rites of-daughter my they-are. Why not into the-house you-enter and the-marriage-rites you-prepare?

(*Into the-house there-enter the-slave and the-slave-woman, and the-marriage-rites they-prepare. Onto the-stage there-enter the-cook* **[35]** *and the-pipe-girl. Demaenetus the-cook and the-pipe-girl he-sees*)

DEM. Hey *you*, who you-are? *I* for/because [first word in English] you not I-recognise.

COOK AND PIPE-GIRL The-cook and the-pipe-girl we-are. To the-marriage-rites of-daughter your we-come.

DEM. Why not into house my you-enter and the-marriage-rites you-prepare?

[40] (*The-cook and the-pipe-girl into the-house of-Demaenetus they-enter*) (*Demaenetus a-garland and ointment he-carries. A-pot also he-carries. The-pot of-gold full it-is*)

DEM. Alas! Today the-marriage-rites of-daughter my I-prepare. The-whole household it-hurries. Here and there there-run-about boys and girls, *I* cooks and pipe-girls **[45]** I-call. Now the-house full it-is [lit. 'are' because *aedes* is pl.] of-cooks and of-pipe-girls, and all cooks and pipe-girls thieves they-are. Alas! A-man lost I-am, more-precisely, most-lost of-men. For a-pot I-have of-gold full. Look! The-pot I-carry. (*The-old-man the-pot he-reveals*) Now the-pot under my-clothes I-secrete. For very-much I-am-afraid. Gold **[50]** for/because [first word in English] gives-off-a-smell; and thieves gold they-sniff-out. Gold however not it-gives-off-a-smell, if under the-earth it-lies-hidden. If the-gold under the-earth it-lies-hidden, no cook no pipe-girl no thief I-fear. The-pot therefore secretly under the-earth I-secrete. Anyone me he/she-sees?

(*Demaenetus he-looks-around. No-one is-present. Demaenetus therefore no-one he-sees*)

[55] Good, alone I-am. But first to the-Lar I-approach and the-ointment garland/and I-give, and I-pray.

(*To the-Lar he-approaches. The-ointment he-gives and the-garland. Then to-the-Lar he-prays*)

O Lar, guardian of-my household, you I-beg and I-beseech. *I* you always I-garland, always to-you ointment I-give, always sacrifice and **[60]** respect, *you* in-return good Luck you-give. Now to you the-pot of-gold full I-carry. Under my-clothes however the-pot I-secrete. The-household about the-pot it-is-ignorant, but today there-are the-marriage-rites of-my-daughter. Full it-is [lit. 'are'] the-house of-cooks and of-pipe-girls. More-precisely, of-thieves full it-is. The-gold it-gives-off-a-smell. *I* therefore thieves I-fear. O Lar, you I-beg and I-beseech, **[65]** the-pot protect!

(*The-old-man to the-hearth he-approaches. Near the-hearth a-hole there-is. In the-hole the-pot he-secretes*)

Look, safe the-gold it-is, safe also *I*. Now for/because [first word in English] *you* the-pot you-have, Lar.

Now learn the Learning vocabulary at *Text* p. 14.

Exercises for 1A

Page 7

Morphology

Note: we do not answer the *optional* sections.

1 celo, celas, celat, celamus, celatis, celant; timeo, times, timet, timemus, timetis, timent; porto, portas, portat, portamus, portatis, portant; habeo, habes, habet, habemus, habetis, habent.

2 *clamas* you (s.) shout, *clamatis*; *habent* they have, *habet*; *intrat* he/she/it enters, *intrant*; *uoco* I call, *uocamus*; *sumus* we are, *sum*; *portamus* we carry, *porto*; *times* you (s.) fear, *timetis*; *habetis* you (pl.) have, *habes*; *est* he/she/it is, *sunt*; *timet* he/she/it fears, *timent*; *uocant* they call, *uocat*; *celatis* you (pl.) hide, *celas*; *timemus* we fear, *timeo*; *habeo* I have, *habemus*; *sunt* they are, *est*.

3 you (pl.) have = *habetis*; I do hide = *celo*; we are carrying = *portamus*; they call = *uocant*; you (s.) are afraid of = *times*; she is dwelling = *habitat*; there are = *sunt*; it has = *habet*; there enters = *intrat*; she is = *est*.

Page 11

Exercises

1 coquus, coque, coquum, coqui, coquo, coquo, coqui, coqui, coquos, coquorum, coquis, coquis; aula, aula, aulam, aulae, aulae, aula, aulae, aulae, aulas, aularum, aulis, aulis.

Note: we do not answer the *optional* sections.

2 *seruarum* = gen. pl.; *coquo* = dat./abl. s.; *coronam* = acc. s.; *seruos* = acc. pl.; *scaenae* = gen./dat. s. *or* nom./voc. pl.; *filiā* = abl. s. (NB *filia* = nom. s.); *coquus* = nom. s.; *serui* = gen. s. *or* nom./voc. pl.; *coquum* = acc. s.; *filiae* = gen./dat. s. *or* nom./voc. pl.; *scaenas* = acc. pl.; *seruo* = dat./abl. s.; *coquorum* = gen. pl.; *aula* = nom. s. (NB *aulā* = abl. s.); *seruis* = dat./abl. pl.

3 (a) I am a slave. *sumus serui.*
(b) I carry a pot. *aulas portamus.*
(c) They have garlands. *coronam habet.*
(d) The slave-girl fears the slave. *seruae timent seruos.*

Page 12

(e) You call the slave-girls. *seruam uocas.*
(f) The slave-girls carry the pots. *serua aulam portat.*
(g) We hide the pots. *celo aulam.*
(h) The cooks hide the slave-girls. *seruam celat coquus.*
(i) The household has a garland. *familiae coronas habent.*
(j) The slave calls the slave-girl. *uocant serui seruas.*

If you have made any mistakes, first check the endings of the nouns to see if they are **nominative** (subject) or **accusative** (object).

Exercise

onto the stage = *in scaenam* (acc. because movement towards); in the pot = *in aulā* (abl. because position); onto the garlands = *in coronas*; into the pots = *in aulas*; in the household = *in familiā*; towards the slave-woman = *ad seruam*; in the slaves = *in seruis*; towards the daughter = *ad filiam*.

Page 13

NB Ignore the instruction 'in Latin' and instead give the second subject in English.

Reading exercises

1 (a) The slave enters [onto] the stage. He [the slave] carries garlands.
(b) The cooks are on the stage. They [the cooks] call the slave-women.

Page 14

(c) A slave-woman is in Euclio's household. She [the slave-woman] is Staphyla.
(d) Onto the stage enters Demaenetus. He [Demaenetus] has a pot full of gold.
(e) The cook and the slave-woman are shouting. For they [the cook and the slave-woman] fear the slave.

*2 (a) *aulam* (obj.) *seruus* (subj.)
'The slave —s the pot' (Latin verb —*t*, e.g. *portat* 'carries').
(b) *serua* (subj.) *coronam* (obj.), *aulam* (obj.) *seruus* (subj.)
'The slave-woman —s the garland, the slave —s the pot' (—*t*, e.g. *habet* 'has').
(c) *seruas* (obj.) *serui* (subj.)
'The slaves — the slave-women' (—*nt*, e.g. *uocant* 'call').
(d) *familia* (subj.) *coquos* (obj.)
'The household —s the cooks' (—*t*, e.g. *timet* 'fears').
(e) *Lar* (subj.) *seruos* (obj.)
'The Lar —s the slaves' (—*t*, e.g. *uocat* 'calls').
(f) *aurum* (subj.? obj.?) *ego* (subj. – therefore *aurum* obj.)
'I – the gold' (—*o*, e.g. *habeo* 'have').
(g) *Euclio* (subj.) *familiam* (obj.)
'Euclio —s the household' (—*t*, e.g. *timet* 'fears').
(h) *aulas* (obj.) *auri-plenas* (obj., with *aulas*) *et coronas* (obj.) *seruae* (subj.)
'The slave-women — the pots full of gold and the garlands' (—*nt*, e.g. *portant* 'carry').

Page 15

Demaenetus sees the cooks and pipe-girls. They are coming to his daughter's wedding. They enter the house of Demaenetus and prepare the wedding. Now the house of Demaenetus is full of cooks and pipe-girls. But Demaenetus is afraid. For he has a pot full of gold. For if the pot full of gold is in Demaenetus' house, Demaenetus is very afraid of thieves. 5 Demaenetus hides the pot. Now the gold is safe. Now Demaenetus is safe. Now the pot is safe. For the Lar has the pot full of gold. Now the pot lies hidden near the Lar under the ground. Therefore Demaenetus now approaches the Lar and prays. 'O Lar, I, Demaenetus, call on you. O protector of my household, I bring to you my pot full of gold. My daughter's wedding is today. But I fear thieves. For my house is full of thieves. I beg and beseech you, protect* Demaenetus' pot full of gold.'

*Here imperative of *seruo*; in another context it could be abl. s. of *serua*, 'slave-woman'.

** English–Latin

(a) The cook carries Demaenetus' pot.
seruus coronas coquorum habet.

(b) *You* are shouting but I am carrying the pots.
serua timet. ego igitur coquum uoco.

(c) Why is the stage full of slaves?
cur aedes plenae sunt coquorum?

(d) *I*, the Lar, call you. Why do you fear me?
ego Phaedra intro. cur aulam celatis?

(e) If he has gold, Demaenetus is afraid.
si aulam celant serui timent.

(f) It is garlands and pots the slaves are carrying.
coquum et seruam uocat Demaenetus.

1B (*Text* pp. 15–19)

Notes for 1B

Here you will meet some more new nouns (including 2nd declension neuters and two types of 3rd declension nouns), ***GE* 11, 12, 14** and **16**. The most important new grammar, however, is the idea of agreement between adjective and noun. To illustrate this, we introduce 1st and 2nd declension adjectives (***GE* 14**).

Page 16

76 *Euclio … senex*: 'Euclio is not a good old man'. The position of *bonus* is emphatic, cf. 79–80 *filiam habet* *bonam*.

83 *Nullam … filia*: 'daughter' is the subject, 'dowry' the object.

100 *me miserum*: 'Me unhappy!' 'Misery me!' Exclamations are often expressed through the accusative case.

Page 18

111–12 *curas … multas*: 'many cares'.

125–6 *plenae ... aedes*: 'rich men's houses [subject] are full [complement] of many thieves'.

Translation of 1B

(*Euclio on the-stage he-sleeps. While he-sleeps, the-Lar onto the-stage he-enters and the-story* **[70]** *he-explains*)

LAR Spectators, *I* I-am the-Lar of-the-household. The-god I-am of-the-household of-Euclio. Look, Euclio's house. There-is in the-house of-Euclio treasure great. The-treasure it-is of-Demaenetus, the-grandfather of-Euclio. But the-treasure in a-pot it-is and beneath the-earth it-lies-hidden. *I* for/because [first word in English] the-pot secretly in the-house **[75]** I-protect. Euclio about the-treasure he-is-ignorant. Why the-treasure secretly so-far I-protect? The-story I-explain. Euclio not good he-is an-old-man, but greedy and wicked. Euclio therefore not I-love. Besides, Euclio me not he-looks-after. To-me never he-prays. Ointment never he-gives, no garlands, no respect. But Euclio a-daughter he-has **[80]** good. For there-looks-after me Phaedra, Euclio's daughter, and much respect, much ointment, many garlands she-gives. Phaedra therefore, good daughter of-Euclio, very-much I love. But Euclio poor he-is. No therefore dowry she-has the-daughter. For the-old-man about the-pot of-his-grandfather he-is-ignorant. Now however, because Phaedra good she-is, the-pot of-gold **[85]** full to-Euclio I-give. For Euclio in a-dream I-visit and the-pot I-reveal. Look, spectators.

(*Euclio he-sleeps. The-Lar the-vision of-his-grandfather onto the-stage he-leads. Euclio he-is-astonished*)

EUCLIO I-sleep or I-am-awake? Gods great! The-vision I-see of-grandfather my, Demaenetus. Hullo, Demaenetus! Alas! How-much changed **[90]** from that [former self] … from the-dead evidently into the-house he-enters. Look! A-pot Demaenetus he-carries. Why a-pot you-carry, Demaenetus? Look! There-looks-round Demaenetus and himself-with he-mutters. Now to the-altar of-the-Lar he-hurries. What you-do, Demaenetus? A-hole he-makes and in the-hole the-pot he-places. Amazing by-Hercules it-is. What however in the-pot there-is? Gods **[95]** great! The-pot of-gold full it-is.

DEMAENETUS' VISION Good. Now gold my safe it-is.

EUC. Not I-believe, Demaenetus. No in the-house gold there-is. The-dream false it-is. Poor *I* I-am and poor I-remain.

[100] Alas, me unhappy. *I* I-am most-done-for of-men. Poor I-am, but the-gods false dreams they-reveal. Grandfather my in the-dream I-see. My-grandfather a-pot of-gold full he-carries. The-pot beneath the-earth secretly he-places next-to the-Lar. Not however I-believe. The-dream false it-is. Why the-Lar me not he-cares-for? Why me he-deceives?

[105] (*Euclio to the-Lar he-approaches. Suddenly however the-hole he-sees. Euclio quickly much earth from the-hole he-moves. At-length the-pot it-appears*)

EUC. What you-have, O Lar? What under your-feet you-keep? What's-this? A-pot I-see. Clearly the-dream true it-is.

(*Euclio the-pot from the-hole he-moves. Inside he-looks and the-gold he-sees. He-is-amazed*)

[110] Hoorah! Yippee! Gold I-possess! Not I-am poor, but rich! But however by-Hercules a-man rich cares always he-has many. Thieves into his-house secretly they-enter. O me unhappy! Now thieves I-fear, because much money I-possess. Alas! How the-Lar me he-annoys. Today for/ because [first word in English] to-me much money, many at-the-same-time **[115]** cares he-gives; today therefore most-done-for of-men I-am.

What then? Ha! Good a-plan I-have. Anyone me he/she-sees?

(*Euclio the-gold beneath his-clothes he-secretes and he-looks-around. No-one he-sees. At-length to the-Lar he-approaches*)

To you, Lar, the-pot of-gold full I-carry. *You* the-pot protect and hide!

[**120**] (*Euclio the-pot in the-hole again he-places; then much earth over the-pot he-heaps-up*)

Good. The-gold safe it-is. But worried I-am. Why however worried I-am? Worried I-am because treasure great many cares it-gives, and me greatly it-worries. For into rich men's houses thieves many **[125]** they-enter; full therefore of-thieves many they-are rich men's houses. O me unhappy!

Now learn the Learning vocabulary at *Text* p. 19.
Note: it is definitely worthwhile to start keeping your own vocabulary notebook. Keep a careful note of the stem, genitive singular, declension and gender of nouns; and the conjugation of verbs. You may care to 'sort' them in columns, nouns by declension, verbs by conjugation, and see the patterns emerging.

Exercises for 1B

Page 18

Exercises

1 *Euclio*, *Euclio*, *Euclionem*, *Euclionis*, *Euclioni*, *Euclione*; *fur*, *fur*, *furem*, *furis*, *furi*, *fure*, *fures*, *fures*, *fures*, *furum*, *furibus*, *furibus*.

Note: we do not answer *optional* exercises.

2 *Eucliōnis* – gen. s., *furem* – acc. s., *aedium* – gen. pl., *honores* – nom. or acc. pl., *Lar* – nom. s., *senum* – gen. pl., *aedis* – acc. pl. (NB see ***GE*** p. 16), *honorem* – acc. s., *fur* – nom. s., *Laris* – gen. s.

3 (a) Then the thief sees the old man's treasure.
deinde thesauros senum fures uident.
(b) The Lar does not have honour.
Lares honores non habent.
(c) Therefore the god does not look after the old man.
igitur senes di non curant.
(d) But why are you praying, old men?
quare tamen supplicas, senex?
(e) At last the old man has the ointment.
unguenta senes tandem possident.
(f) The old man now lives in the house.
in aedibus senes nunc habitant.
(g) A thief always likes a pot full of gold.
fures aulas auri plenas semper amant.
(h) But a thief does not have respect.
honores tamen non habent fures.
(i) Why do you not enter [into] the house, old man?
quare in aedis non intratis, senes?
(j) The old man secretly loves the slave-woman.
seruas clam amant senes.

Page 20

Exercises

Note: you may care to do Exercise 3 first.

2 Genitive plurals: *honorum* from *honor* 3rd decl. m. ‘honour’; *furum* from *fur* 3rd decl. m.; *unguentorum* from *unguentum* 2nd decl. n. ‘ointment’; *senum* from *senex* 3rd decl. m. ‘old man’.

3 Plural nouns: *ingenia* from *ingenium* 2nd decl. n. – ‘talents’; *unguentis* from *unguentum* 2nd decl. n. – ‘ointments’; *somnia* from *somnium* 2nd decl. n. – ‘dreams’; *pericula* from *periculum* 2nd decl. n. – ‘dangers’.

Page 21

Exercises

1 *multas curas*; *multum aurum*; *multi* or *multos fures* (nom./voc. or acc. pl.); *multum senem*; *multi honoris*; *multam aedem*; *multorum seruorum*; *multorum senum*; *multas aedis* (acc. pl.); *multae coronae* (gen./dat. s. or nom./voc. pl.).

2	*multus*	m. nom. s.:	*senex*, *seruus*
	multi	m./n. gen. s. or m. nom. pl.:	*Laris*, *senes*, *serui*

Page 22

multis	m./f./n. dat./abl. pl.:	*honoribus*, *senibus*
multas	f. acc. pl.:	*aedīs*, *familias*
multae	f. gen./dat. s. or nom. pl.:	*seruae*, *aedi*
multa	f. nom./voc. s. or n. nom./voc./acc. pl.:	*unguenta*, *cura*

3 many slave-girls *multae seruae*; of much respect *multi honoris*; of many garlands *multarum coronarum*; much gold *multum aurum*; many an old man *multum senem*; of many thieves *multorum furum*; many old men *multos senes*.

If you have made any mistakes in the last three exercises, check the **gender** and **declension** of the noun.

Page 23

Reading exercises

4 (a) *clamant* is plural; *serui*, *senex*, *seruae* are all subjects.
The slaves, the old man and the slave girls are shouting.

(b) *dat* is singular; *multum honorem* is the object; *Phaedra* is the subject.
Therefore Phaedra gives much respect.

(c) *possidet* is singular; *Lar* is the subject; *aedīs* is the object.
Now the Lar possesses the house.

(d) *amant* is plural; *di* is the subject; *multum honorem* is the object.
The gods like much respect.

(e) *dat* is singular; *aurum* is the subject or object (NB neuter noun); *multas curas* is acc., so the object thus solving the case of *aurum* – nom., so subj. of *dat*.
Gold gives many worries.

(f) *habitant* is plural; *serui* is the subject.
Slaves also live in the house.

(g) *est* is singular; *aurum* is the subject.
There is much gold in the pot.

(h) *timent* is plural; *fures* is subject *or* object; *senes* is subject or object, *multi* must be nom. and so qualifies the subject.
Either: However, many thieves fear old men.
Or (better sense): However, many old men fear thieves.

(i) *intrant* is plural; *senex* and *seruus* are both subject.
Why are the old man and the slave entering [onto] the stage?

(j) *explicat* is singular; *Lar* is the subject; *curas* is the object.
At last the Lar explains the old man's worries.

Quotations

(a) No power is long-lived. (b) Life is neither a good nor a bad thing. (Note: the reference here in ***GE*** is to p. 19 of ***GE***.) (c) Nobility is the only and unparalleled goodness. (d) Life is long if it is full. (e) Fortune is blind.

Page 24

Reading exercise/Test exercise

From here on, the Latin–English Reading/Test exercises will not be translated for you. It is, of course, *essential* that you try them. They encapsulate everything you should have learned. They will act as a sure check on your progress. The water-wings are off. You are on your own now.

** English–Latin

(a) The Lar therefore does not like Euclio, because he does not pay him respect.
di igitur Phaedram, mi fili, curant quod Larem curat.

(b) The old man, however, has many worries, because he has much gold.
serui autem coronas portant multas, quod honorem dant multum.

(c) The house of Euclio is full of thieves, because the old man has a pot full of gold.
deorum aedis auri est plena, quod aulas auri plenas dant diuitum filiae.

(d) I have much perfume, many garlands, [and] much respect.
tu multam curam, thesaurum multum habes.

(e) I do not like you, Demaenetus.
aurum, mi fili, non porto.

(f) The slaves are shouting, the slave-women are supplicating, and the old man is afraid.
orat filia, clamant senes, timent seruae.

Deliciae Latinae

Page 27

Exercise

con-uoco	I call together.
in-habito	I dwell in.
in-uoco	I call upon.
prae-uideo	I see ahead.
com-porto	I carry together, collect, gather.
prae-sum	I am at the head of.
post-habeo	I regard X as behind (i.e. less important than) Y.

Exercise

supplicate, supplication, explicate, explication, importation, date, habitation; vision, possession.

Use an English dictionary to check the meanings.

Word exercises

1 familiar, familial, family; coronation; scene, scenery; timid; deity, deify; multitude, multipurpose, multiply; video, revision, evident.

2 *pecunia, honor, amo, thesaurus, porto, clamo, filia, aedes, unguentum, fur, seruus, nullus*.

NB -*u*- between vowels becomes -*v*- in English.

Everyday Latin

ante before
post after: *post mortem* ‘after death’; *post scriptum* ‘after it has been written’
uox populi, *uox dei* ‘the voice of the people [is] the voice of God’; *agnus dei* ‘the lamb of God [which taketh away the sins of the world]’
ignoramus (of course), because this means ‘*we* do not know’ (*a verb*, *not a noun*)
datum, agendum, medium

1C (*Text* pp. 20–5)

Notes for 1C

The new grammar in this section includes the imperative of 1st and 2nd conjugation verbs (***GE* 18**), the irregular verb *eo* 'I go', 'I come' (***GE* 19**), some more 1st and 2nd declension adjectives (***GE* 20–1**) and the pronouns *ego* and *tu* ('I', 'you' s.) (***GE* 22**).

Page 20

133 *egone mala?*: *-ne* attached to a word indicates that the sentence will be a question, here lit. 'I evil?' 'Am I evil?' In the translation we indicate *-ne* by attaching a question-mark, 'I?'

134 *secum*: se 'himself, *cum* 'with'. This is represented in our translation as 'himself-with'. Cf. lines 141, 150.

Page 22

145 *o me miseram*: 'O unhappy me', feminine; cf. ***Text*** p. 16, line 100.

157 *cultrum fures habent*: the object 'knife' comes first in Latin, the subject 'thieves' second.

Page 24

169 *aurum ... senex*: object *aurum* first, then subject *senex*.

172 *ut ... multas*: *thesaurus meus* subject, *curas multas* object.

Translation of 1C

Note: passages translated in the ***Text*** are not repeated in this guide, except where we have decided (e.g. in section 4) that the idiomatic version in ***Text*** should be supplemented by a literal version.

(*Euclio from the-house onto the-stage he-enters he-shouts/and*)

EUCLIO Get-out from the-house! Get-out at-once! Why not you-get-out, slave-woman my?

STAPHYLA (*From the-house she-gets-out and onto the-stage she-enters*) What it-is, my master? **[130]** What you-are-doing? Why me from the-house you-drive-out? Slave-woman yours I-am. Why me you-beat, master?

EUC. Shut-up! You I-beat because evil you-are, Staphyla.

STA. *I?* Evil? Why evil I-am? Unhappy I-am, but not evil, master. (*Herself-with she ponders*) But you mad you-are!

For a translation of lines 134–43, see ***Text*** p. 20.

(*Euclio from the-stage he-goes-away and into the-house he-returns*)

STA. **[145]** O me unhappy! Master my mad he-is. Through the-night never he-sleeps, but he-stays-awake; through the-day, me from the-house always he-drives-out. What in mind he-has? Why the-old-man so mad he-is?

(*Euclio at-last from the-house he-gets-out and onto the-stage he-returns*)

EUC. **[150]** (*Himself-with he-ponders*) Gods me they-protect! Treasure my safe it-is! (*He-shouts*) Now, Staphyla, listen and attention pay/give! I you I-warn. Go-away inside and the-door shut, for *I* now to the-praetor I-go-away – poor for/because [first word in English] I-am. If you-see a-cobweb, the-cobweb protect. My for/because [first word in English] cobweb it-is. If a-neighbour he-comes-up and fire he-asks-for, the-fire at-once put-out. If **[155]** neighbours they-come-up and water they-ask-for, reply 'Water never in the-house I-have.' If a-neighbour he-comes-up and a-knife he-asks-for, at-once reply 'The-knife thieves they-have.' If Good Luck to the-house she-comes, stop [her]!

STA. Good Luck never to your house she-comes-up, master.

EUC [**160**] Shut-up, slave-woman, and go-away at-once inside.

For a translation of lines 161–72, see ***Text*** p. 24.

Now learn the Learning vocabulary at *Text* p. 25.

Exercises for 1C

Page 29

Exercises

1 *time*, *timete*; *roga*, *rogate*; *tace*, *tacete*; *cogita*, *cogitate*; *mone*, *monete*; *cura*, *curate*; *posside*, *possidete*.

2 give a garland!; carry water!; stay in the house!; be quiet!; guard the treasure!; warn [your] daughter!

3 *uidete!*; *roga Euclionem!*; *tacete!*; *celate aulam!*

Page 30

Exercises

1 *i* go (s.), *ite*; *eunt* they go, *it*; *itis* you (pl.) go, *is*; *eo* I go, *imus*; *it* he/she/it goes, *eunt*; *imus* we go, *eo*; *exitis* you (pl.) go out, *exis*; *abimus* we go away, *abeo*; *abitis* you (pl.) go away, *abis*; *redeunt* they return, *redit*; *reditis* you (pl.) return, *redis*; *ite* go (pl.), *i*; *redeo* I return, *redimus*; *exeunt* they go out, *exit*.

2 *abimus*; *redeunt*; *abi*; *aditis*; *exit*; *eo*; *redite*; *is*.

Page 31

Exercise

1 *meo*, *tuo*, abl. s.; *meas*, *tuas*, acc. pl.; *mei*, *tui*, gen. s.; *meā, tuā*, abl. s.; *meorum*, *tuorum*, gen. pl.; *meo*, *tuo*, dat./abl. s.; *meae*, *tuae*, gen./dat. s., nom./voc. pl.; *meum*, *tuum*, acc. s.; *meus*, *tuus*, nom. s.

Page 32

Exercises

1 (a) *malus* – nom. m. s. = *senex. multum* – acc. m. s. = *honorem*.
The wicked old man does therefore not have much respect.
(b) *meā* – abl. f. s. = *aulā. tuus* – nom. m. s. = *ignis*.
Your fire is in my pot.
(c) *meis* – dat./abl. pl. = *aedibus*. *multi* – nom. m. pl. = *patres*.
In my house however live many fathers.
(d) *malos* – acc. m. pl. = *senes. meus* – nom. m. sing. = *Lar*.
For my Lar does not like wicked old men.
(e) *meus* – nom. m. s. = *pater. tuum* – acc. m. s. = *ignem*.
Does my father keep your fire safe?

Exercise

ex aqua, in oculum, ab igne, ad dominos, ab aedibus, in scaenam.

Reading exercise

*1 (a) The neighbour (m. obj. s.) the old man (subj.) unhappy (m. subj. s., going with 'old man').
'The unhappy old man flogs (Latin verb *uerberat*) the neighbour.'
(b) The master (m. subj. s.) for/because (first word in English) my (m. subj. s., agreeing with 'master') your (m.? n.? subj.? obj.? s.) fire (m. obj. s., so 'your' goes with it).
'For my master saves (*seruat*) your fire.'
(c) Neither I (subj.) my (m.? n.? subj.? obj.? sing.) neither you (subj.) your (m.? n.? subj.? obj.? sing.) slave (m. obj. sing., so goes with 'my' and 'your').
'Neither I my slave, nor you your(s) annoy (*uexas*).'
(d) Then me (obj.) the slaves (m. subj. pl.) *or* of the slave (m. gen. s.) evil (m. subj. pl. or m. gen. s.) – slaves must be subj., as no other subj. in sentence.
'Then the evil slaves ask (*rogant*) me.'
(e) The slaves (m. obj. pl.) evil (m. obj. pl.) neighbour (m. subj. s.) my (m. subj. s.).
'My neighbour calls (*uocat*) the evil slaves.'
(f) The pot (f. obj. s.), my (m. voc. s.) master (m. voc. s.), the slave-woman (f. subj. s.) evil (f. subj. s.).
'The evil slave-woman, my master, hides (*celat*) the pot.'

(g) The thief (m. obj. s.) unhappy (m. obj. s.) I (subj.) also.
'I also warn (*moneo*) the unhappy thief.'

(h) The fire (m. obj. s.) you (subj.), I (subj.) the water (f. obj. s.).
'You the fire, I carry (*porto*) the water.'

Pages 33

(i) Eyes (m. obj. pl.) my (m. obj. pl.) slave-woman (f. subj. s.) your (f. subj. s.) always.
'Your slave-woman always fears (*timet*) my eyes.'

(j) Why the gold (n. subj.? obj.? s.) and the ointment (n. subj.? obj.? s.) and the garlands (f. obj. pl., so probably 'gold' and 'ointment' are obj. too) Euclio (m. subj. s.) unhappy (m. subj. s.) never.
'Why does unhappy Euclio never have (*habet*) the gold and ointment and garlands?'

Practice in English

(a) Close up (verb, imperative) the casement (obj.), draw (verb, imperative) the blind (obj.),
Shut out (verb, imperative) that (adj.) stealing (adj.) moon (obj.),
She (subj.) wears (verb) too much the guise (obj.) she (subj.) wore (verb)
Before our (adj.) lutes (subj.) were strewn (verb)
With years-deep (adj.) dust (noun, 'with'), and names (subj.) we (subj.) read (verb)
On a white (adj.) stone (noun, 'on') were hewn (verb).

(b) Hail (verb, imperative), native (adj.) language (noun, voc.), that by sinews (noun, 'by') weak (adj.)

Didst move (verb) my first endeavouring (all adjs.) tongue (obj.) to speak,
And mad'st (verb) imperfect (adj.) words (obj.) with childish (adj.) trips ('with') (noun),
Half unpronounced (adj.), slide (verb) through my infant (adj.) lips (noun, 'through').

(c) Know (imperative) then thyself (obj.), presume (imperative) not God (obj.) to scan;

The proper (adj.) study (subj.) of mankind (gen.) is (verb) man (complement).

3 Quotations

(a) Money alone reigns. (b) The truth never dies. (c) The miser is always in want. (d) Death does not frighten the wise [man]. (e) Death in flight is disgraceful, in victory glorious.

Page 34

Reading exercise/Test exercise

Omitted.

** English–Latin

From now on, only the English–Latin will be translated in these exercises.

(a) seruae, exite et ignem rogate!
(b) tu autem, mi Euclio, quare seruam miseram amas?
(c) ut malus senex seruos uerberat miseros!
(d) me miserum! ut miser senex sum!

Page 35

(e) miserum senem misera filia amat.
(f) malae seruae oculi filiae miserae curam non uident.

Deliciae Latinae

Exercises

1 *cogit-o*, *ex-cogit-o*, *in-st-o*, *re-in-st-o*, *re-uerber-o* (NB *v* in English becomes *u* in Latin), *ex-port-o*, *re-uoc-o*, *ab-rog-o*, *re-seru-o*, *ex-plic-o*.

2 mansion, admonition.

Word exercises

1 Use an English dictionary to check your answers.

2 ignite, ignition; binoculars, oculist; mansion; malevolent, malice; salvation.

Everyday Latin

noto is first conjugation.

1D (*Text* pp. 26–31)

Notes for 1D

Here we introduce 3rd and 4th conjugation verbs, in present and imperative **(*GE* 24–5)**. You will notice that the dominant vowel for these is not *-a* (as for 1st) or *-e* (as for 2nd), but *-i*. You will meet more noun declensions as well: three more from the 2nd **(*GE* 28)** and one from the 3rd **(*GE* 26)**. The endings are not very different from those you already know. The same can be said for the new 1st/2nd declension adjective you will meet at ***GE* 27**. The set of new forms is completed by the pronoun/adjective *quis/qui* 'who?' at ***GE* 29**.

Page 26

179 *amat*: someone is loving – but who? He or she? We cannot tell till the subject is stated – Lyconides. Contrast line 180.

185 *te optimam habeo*: i.e. 'I regard you *as* the best'. See also lines 186, 188–9. Where *habeo* is constructed with two accusatives, it is likely to mean 'regard X as Y', cf. ***GE*** **17B** p. 21.

186 *egone … tune …?*: for *-ne*, see the notes on ***Text*** p. 20, line 133.

188 *ut tu ... ita ego*: so far *ut* has meant 'how!' But it has other meanings, and in this sentence it means 'as'. How do you know? Because it is eventually picked up by *ita* 'so'. From now on, therefore, hold *ut* as 'how!' or 'as' until it is resolved.

194 *uxores uiros*: *uxores* subject, *uiros* object.

198 *uirum diuitem pauperem … faciunt*: 'they make a rich man poor'. Where *facio* 'I make' is constructed with two accusatives, it will usually mean 'I make X [into] Y.' Cf. on line 185 above.

Page 28

199 *ut … ita*: See on 188 above.

203 *satis pecuniae aurique*: Latin says 'enough *of* X' (genitive); English 'enough X'. So also with *nimis* 'too much [of]' line 204.

207 *quam uis uxorem*: lit. 'whom do you wish [as] wife?' Compare line 185 above.

209 *satis*: here used to mean 'quite', qualifying *pulchra*.

211–13 *Euclio ... non malus est*: 'Euclio is not an evil man' is the main clause, interrupted by *quamquam … habet*.

Translation of 1D

For a translation of lines 173–80, see ***Text*** p. 26.

(*Eunomia Megadorus from the-house onto the-stage she-leads*)

MEGADORUS Best woman, give to-me hand your.

EUNOMIA What you-say, my brother? Who he/she-is best? The-woman for/because [first word in English] best not I-see. Tell to-me.

MEG. **[185]** *You* best you-are, sister my: you best I-regard-as.

EUN. *I*? best? *You*? me thus best you-regard-as?

MEG. So I-say.

EUN. As *you* me the-best you-regard-as woman, so *I* you brother I-regard-as the-best. Pay/give therefore to-me your-attention.

MEG. **[190]** Attention my yours it-is. Order, sister best, and advise: *I* I-listen. What you-want? Why me from the-house you lead? Say to-me.

EUN. My brother, now to-you I-say. A-wife not you-have.

MEG. Thus it-is. But what you-mean?

EUN. If wife not you-have, not you-have children. But wives men **[195]** always they-look-after they-protect/and [= wives always look after men …] and beautiful children memorials beautiful of-men they-are. Why a-wife to-home not at-once you-lead?

MEG. I-am-lost, I-am-done-for! Shut-up, sister. What you-say? What you-want? *I* rich I-am; wives a-man rich poor at-once they-make.

EUN. As *you* brother you-are the-best, so *I* woman I-am the-best, sister/and **[200]** the-best your. You thus I-order I-advise/and: lead to-home a-wife!

MEG. But whom in mind you-have?

EUN. A-wife rich.

MEG. But rich I-am enough, and enough of-money of-gold/and I-have.

For a translation of lines 204–21, see ***Text*** p. 28.

EUN. Rightly you-say, brother. Why not to-the-home of-Euclio you-approach?

MEG. I-approach. Look, Euclio now I-see. From the-forum he-returns.

EUN. Farewell, my brother.

[225] (*There-departs from the-scene the-sister of-Megadorus*)

MEG. And *you* farewell, sister my.

Now learn the Learning vocabulary at *Text* p. 30.

Exercises for 1D

Page 37

Exercises

1 dicit; ducunt; audimus; dicimus; auditis; dic!; audite!; ducite!; dicis; audit; audiunt.

2 *curo* 1 = I look after; *celat* 1 = he/she/it hides; *habetis* 2 = you (pl.) have; *ducunt* 3 = they lead; *rogas* 1 = you ask; *possidemus* 2 = we possess; *audio* 4 = I hear.

3 you (pl.) say, *dicis*; they hear, *audit*; we make prayers to, *supplico*; you (s.) hear, *auditis*; I say, *dicimus*; we lead, *duco*; we hear, *audio*; they shout, *clamat*; you (s.) are silent, *tacetis*.

Page 39

Exercises

1 magnum miserum pulchrum; magni miseri pulchri; magno misero pulchro; magna misera pulchra; magnorum miserorum pulchrorum.

2 pulchrarum miserarum; pulchris miseris; pulchro misero; pulchrae miserae; pulchrae miserae; pulchro misero; pulchras miseras; pulchrum miserum; pulchrā miserā; pulchrae miserae; pulchris miseris; pulchri miseri; pulchros miseros.

Optional exercise omitted.

Page 40

Exercise

1 (a) cuius, (b) quas, (c) quid, (d) quod, (e) quem, (f) cuius, (g) quam, (h) qui.

Page 41

Exercises

*1 (a) *multam* – acc. f. s. = *pecuniam*.
Excellent wives do not possess a lot of money.
(b) *multi* – nom. m. pl. = *filii*.
Many sons love my sisters.
(c) *optimi* – nom. m. pl. = *senes*.
Excellent old men do not annoy wretched slaves.
(d) *pulchras* – acc. f. pl. = *sorores*.
Wicked brothers beat their beautiful sisters.
(e) *multi* – nom. m. pl. = *senes*.
Many old men take beautiful women home [i.e. marry].

2 into the house; in the pot; towards the Lar; from the fires; into the water; out of the pots; in the house; in the water; from the master; out of the eyes.

*3 *in aedibus*; *ad puellam*; *ad fratres*; *ab uxore*; *in scaenam*; *in aedibus*[†]; *ex aqua*; *ab ignibus*.

[†] Misprint, repeat of the first question.

4 Too many garlands; enough slaves; too much water; enough names; too many sisters; enough fire.

Reading exercises

*1 (a) *facit*: At last the man is making me his son.
(b) *habet*: Euclio considers his neighbour rich.
(c) You could choose any person of the verb because the subject is not specified, e.g.: *faciunt*: They make Euclio poor.
(d) *facit*: Megadorus makes Euclio's daughter his wife.
(e) *habeo*: I however consider rich men unfortunate.
(f) *facit*: The master makes wicked slaves unhappy.

Page 42

Practice in English

Apollo (subj.) bows and from (prep.) Mount Ida's (gen.) Height
Swift (adj.) to (prep.) the Field precipitates his (adj.) Flight (obj.);
Thence, from (prep.) the War, the breathless (adj.) hero (obj.) bore,
Veil'd (adj.) in (prep.) a Cloud, to (prep.) silver (adj.) Simois' (gen.) shore:
There bath'd his (adj.) honourable (adj.) wounds (obj.), and drest
His (adj.) manly (adj.) Members (obj.) in (prep.) th'immortal (adj.) Vest,
And with (prep.) Perfumes of Sweet (adj.) Ambrosial (adj.) Dews (gen.),
Restores his (adj.) Freshness (obj.) and his (adj.) Form (obj.) renews.
Then Sleep (subj.) and Death (subj.), two (adj.) twins of winged (adj.) Race (gen.),

Of matchless (adj.) Swiftness (gen.), but of silent (adj.) Pace (gen.),
Received Sarpedon (obj.), at (prep.) the Gods' (gen.) command,
And in (prep.) a moment reach'd the Lycian (adj.) land (obj.);
The Corps (obj.) amidst (prep.) his (adj.) weeping (adj.) Friends they (subj.) laid,
Where endless (adj.) Honours (subj.) wait the Sacred (adj.) Shade (obj.).

Quotations

(a) Who is a good man? (b) Who is not terrified of poverty? (c) Who hides his love well? (d) What is a happy life? Freedom from worry and continual peace. (e) What is death? Either the end or a transition. (f) Unrestrained anger produces madness. (g) Fortune rules our life, not wisdom.

Pages 43

Reading exercise/Test exercise

Omitted.

** English–Latin

Latin–English omitted.

(a) ut Phaedra optima filia est, ita Euclio pater optimus.
(b) pulchras feminas uxores malas habeo.
(c) quis frater uicini est mei?
(d) optimi uiri pulchras uxores in matrimonium ducunt.
(e) puellae in aquam eunt.
(f) nimis diues pecuniae habet, nimis curae.

Deliciae Latinae

Page 44

Word exercises

1 Check the meanings in an English dictionary.

2 nominative, nominate, nomenclature; domicile, domestic; pecuniary, impecunious; feminine; valedictory; satisfaction.

Everyday Latin

ex libris 'from the books [of …]'. Inside a book to show to whom it belongs.
ex cathedra 'from the papal seat': an 'infallible' pronouncement by the Pope (hence, any authoritative statement).
Diues The rich man who did not give help to the poor Lazarus.
ad infinitum 'to infinity', *in-* = 'not' (*finio* = 'I end').
in uino ueritas 'truth [is found] in wine' (i.e. people tell the truth when they drink wine).

ad nauseam ‘to the point of vomiting’.

deus ex machina ‘a god from the crane’. The crane was used in ancient Greek theatre to bring gods on stage, usually to resolve a dilemma intractable for the mortals involved in the plot. Hence it is used of the cause of resolution for any miraculous or surprising event.

ad astra ‘to the stars’.

Word-building

Induction, induce, inducement, reduction, reduce, abduction, abduct, conduction, conduct, conductor, seduce.

Audition, audit, auditory, audience.

Prediction, diction, malediction, benediction, contradiction.

1E (*Text* pp. 32–6)

Notes for 1E

In this section we introduce the 3rd/4th conjugation, which is a mixture between the two conjugations you have already met, with the vowel *-i* still dominant **(*GE* 33)**. You will also meet two important irregular verbs, *uolo* ‘I wish’ and *fero* ‘I carry’ **(*GE* 34–5)**, plus some irregular imperative forms **(*GE* 37)**. We sneak in here another 3rd declension noun **(*GE* 38)**, but once more its main forms are not very different from those you have already met.

Page 32

233 *Quare ... dicit*: lit. ‘Why does he say me [to be] the best neighbour?’ i.e. ‘why does he call me the best neighbour?’

249 *non dubium est*: ‘it is not doubtful’ – ‘it’, because *dubium* is neuter. *non dubius est* would mean ‘he is not doubtful’, *non dubia est* ‘she is not doubtful’.

249–50 *o scelus ... pecuniam ... meam*: Both these accusatives express an exclamation, cf. these notes on ***Text*** p. 16, line 100.

257 *ut tu me*: hold *ut* till solved; hold *tu … me* till we find a verb. *ita* solves *ut* (‘as … so’); *ego te* looks as if it balances *tu me*; *cognoui* provides the verb for both clauses ‘As you [know] me, so I know you.’

257–8 *filiam … posco*: ‘I demand your daughter as my wife’, cf. 259 *cuius filiam uxorem uis* (‘as your wife’) and these notes on ***Text*** p. 32, line 233.

261 *irridesne ... miserum*: *homo diues*, nominative, is the same person as ‘you’ in the verb *irrides* ‘you, a rich man’; *hominem ... miserum* is the object.

Page 34

270 *si ... bonamque*: ‘if I have a beautiful and good girl as my wife’.

277 *optimum est*: ‘it’s the best thing’, cf. these notes on ***Text*** p. 32, line 249.

278 *ut*: here means simply ‘as’, not picked up by *ita*.

280 *et*: 'also', cf. these notes on ***Text*** p. 6, line 5.

287 *uxorem … filiam meam*: 'my daughter *as* his wife'.

288 *et tu et Megadorus*: note *et* ... *et* can mean 'both … and'. You should have learned this after section 1E (***Text***) p. 36; cf. ***GE* 32** p. 40 for *-que… -que*).

289 *nimis*: 'too', qualifying *subitum* ('too sudden').

Translation of 1E

(*He-departs from the-forum onto the-stage Euclio*)

EUCLIO (*Himself-with he-reflects*) Now to-home I-return. For *I* I-am here, mind my at-home it-is.

MEGADORUS **[230]** Hail, Euclio, neighbour best.

EUC. (*Megadorus he-sees*) And *you*, Megadorus. (*Himself-with he-reflects*) What he-wants Megadorus? What plan he-has? Why a-man rich a-poor-man ingratiatingly he-greets? Why me a-neighbour the-best he-says? I-am-lost! Gold my he-wants!

MEG. **[235]** *You* thoroughly you-are-well?

EUC. Certainly I-am-well, but not I-am-well from-the-point-of-view-of money. Not enough of-money I-have, and poverty my hardly I-endure.

MEG. But why *you* poverty your hardly you-endure? If the-mind content it-is, enough you-have.

EUC. **[240]** I-am-lost! I-am-done-for! The-scheme of-Megadorus obvious it-is: treasure my without-doubt he-wants.

MEG. What *you* you-say?

EUC. Nothing. Poverty me it-troubles and worries it-gives many. Poverty therefore hardly I-endure. For a-daughter I-have beautiful, but **[245]** poor I-am and a-dowry not I-have.

MEG. Quiet! Good have spirit, Euclio, and pay/give to-me attention. A-plan for/because [first word in English] I-have.

EUC. What plan you-have? What you-want? (*Himself-with he-reflects*) Scheme wicked! O villain! Not in-doubt it-is. Money he-wants my! To-my-house at-once **[250]** I-return. O money my!

(*He-departs from the-stage into the-house Euclio*)

MEG. To-where you-go-off? What you-want? Say to-me.

EUC. To-my-house I-go-off …

(*Euclio he-departs. Soon onto the-stage he-returns*)

[255] The-gods me protect, safe it-is the-money. I-return to you, Megadorus. Say to-me, what now you-want?

MEG. As *you* me, so *I* you I-know. Listen therefore. Daughter your wife I-demand [= I demand your daughter *as* …]. Promise!

EUC. What you-say? Whose daughter wife you-want?

MEG. **[260]** Yours.

EUC. Why daughter you-demand my? You-laugh-at? me, a-man rich a-man poor and unhappy [= Are you, a rich man, laughing at me, a poor …]?

MEG. Not at-you I-laugh. The-plan best it-is.

For a translation of lines 264–76, see ***Text*** p. 34.

EUC. By Hercules, best it-is. Go, Megadorus, do the-marriage-rites, and daughter my to-your-home lead, as you-wish but without dowry – and cooks call. I for/because [first word in English] money not I-have. Farewell.

MEG. **[280]** I-go. Farewell also *you*.

(*He-goes-out from the-stage Megadorus*)

EUC. Gods immortal! Money truly has-influence. Not in-doubt it-is: money my he-wants Megadorus. Hey *you*, Staphyla! You I-want! Where you-are, villain? You-come-out? from the-house? You-hear? me? Why in the-house you-wait?

For a translation of lines 285–9, see ***Text*** p. 34.

EUC. **[290]** Both shut-up and go-away: do everything, villain, and carry everything! *I* to the-forum I-depart.

STAPH. Now both the-schemes and crimes of-Lyconides lie-exposed! Now the-destruction of-the-daughter of-Euclio it-is-present. For today pregnant to-his-house he-leads [as] a-wife Megadorus, nor plan I-have *I*. I-am-lost!

Now learn the Learning vocabulary at *Text* p. 36.

Exercises for 1E

Page 46

Exercises

1 *facis*, *audite*, *ferunt*, *fer/duc*, *uult*, *facimus*, *fert*, *ite*, *uis*, *posce*, *facio*, *cape dotem*.

2 *facimus* we make, 1st pers. pl., *facio*; *fert* he brings, 3rd pers. sing., *ferunt*; *uult* he wishes, 3rd pers. sing., *uolunt*; *ferunt* they bring, 3rd pers. pl., *fert*; *dic* say!, s. imper., *dicite*; *ferte* bring!, pl. imper., *fer*; *uolumus* we wish, 1st pers. pl., *uolo*; *est* he is, 3rd pers. s., *sunt*; *eunt* they go, 3rd pers. pl., *it*; *facis* you make, 2nd pers. s., *facitis*; *ducite* lead!, pl. imper., *duc*; *ite* go!, pl. imper., *i*; *capite* capture!, pl. imper., *cape*.

Page 47

Exercises

1 *onus* nom./voc./acc. s. *multum*, *oneris* gen. s. *multi*, *onere* abl. s. *multo*, *onera* nom./voc./acc. pl. *multa*, *oneribus* dat./abl. pl. *multis*.

Note: in the following answer * = agreement.

2 *pulchro*: m./n., dat./abl. s.: *oneris* (n. gen. s.); **scelere* (n. abl. s.); *domini* (m. gen. s./nom./voc. pl.); *facinus* (n. nom./voc./acc. s.); *dei* (m. gen. sing.); *di* (m. nom./voc. pl.).

pulchra: f. nom./voc. s. *or* n. nom./voc./acc. pl.: **femina* (f. nom./voc. s.); **facinora* (n. nom./voc./acc. pl.); **scelera* (n. nom./voc./acc. pl.); *seruae* (f. gen./dat. s./nom./voc. pl.); *senex* (m. nom./voc. s.).

pulchrum: n. nom./voc./acc. s. *or* m. acc. s.: **opus* (n. nom./voc./acc. s.); **seruum* (m. acc. s.); *feminam* (f. acc. s.); *senes* (m. nom./voc./acc. pl.); **Larem* (m. acc. s.); **scelus* (n. nom./voc./acc. s.); *facinoris* (n. gen. s.).

pulchrorum: n./m. gen. pl.: **nominum* (n. gen. pl.); *seruarum* (f. gen. pl.); **deorum* (m. gen. pl.); **senum* (m. gen. pl.); **scelerum* (n. gen. pl.).

Exercise

(a) *est bona puella*. She's a good girl.
estne bona puella? Is she a good girl?
(b) *imus ad aedis Euclionis*. We are going to Euclio's house.
imusne ad aedis Euclionis? Are we going to Euclio's house?
(c) *fert bene onus serua*. The slave-woman carries the load well.
fertne bene onus serua? Does the slave-woman carry the load well?

Page 48

(d) *optimum consilium habent*. They have the best plan.
optimumne consilium habent? Do they have the best plan?
(e) *Euclio filiam statim promittit*. Euclio promises his daughter at once.
Euclione filiam statim promittit? Does Euclio promise his daughter at once?
(f) *Megadorus satis pecuniae habet*. Megadorus has enough money.
Megadorusne satis pecuniae habet? Does Megadorus have enough money?
(g) *soror fratrem bene audit*. The sister listens to her brother well.
sororne fratrem bene audit? Does the sister listen to her brother well?
(h) *scaenam uidetis*. You see the stage.
scaenamne uidetis? Do you see the stage?
(i) *Euclio honorem numquam dat*. Euclio never gives respect.
Euclione honorem numquam dat? Does Euclio never give respect?
(j) *uxores nimis auri semper habent*. Wives always have too much gold.
uxoresne nimis auri semper habent? Do wives always have too much gold?

Exercises

1 into the house; out of the dowry; in mind; towards the men; from the water; out of the fires; at home; out of danger; into death; towards the waters; into danger.

2 (a) Where is Megadorus? What plan does he have?
(b) Does the rich man want a beautiful wife? What's the problem?
(c) I therefore consider you to be a good man.

(d) The slaves do too much villainy and too many wicked deeds in the house.
(e) What burden are you carrying? Where are you going to?

Reading exercise

*1 (a) m. refers to Megadorus.
Megadorus marries Euclio's daughter without a dowry. He is therefore an excellent man.
(b) n. refers to the fact given in the 1st sentence.
At home today, Megadorus neither prepares the marriage-rites nor summons cooks. That is bad.
(c) f. refers to Eunomia.
Eunomia is the sister of Megadorus. She is a good woman.
(d) n. refers to the fact given in the 1st sentence.
Eunomia has a brother. There is no doubt.
(e) m. refers to Euclio.
Euclio loves his daughter. He is not a bad man.

Page 49

(f) n. refers to the fact given in the 1st sentence.
Euclio is afraid. That is not doubtful.
(g) n. refers to the fact given in the 1st sentence.
Staphyla hears Euclio's plan. That is a bad thing.
(h) f. refers to Staphyla.
Staphyla returns into the house. For she is full of care.

2 Practice in English

But anxious (adj.) Cares (subj.) the pensive (adj.) Nymph (obj.) oppress'd (verb),
And secret (adj.) Passions (subj.) labour'd (verb) in her Breast.
Not youthful (adj.) Kings (subj.) in Battle seiz'd (adj.) alive (adj.),
Not scornful (adj.) Virgins (subj.) who their (adj.) Charms (obj.) survive (verb),
Not ardent (adj.) Lovers (subj.) robbed (adj.) of all (adj.) their (adj.) Bliss,
Not ancient (adj.) Ladies (subj.) when refused (adj.) a Kiss,
Not Tyrants (subj.) fierce (adj.) that unrepenting (adj.) die (verb),
Not Cynthia (subj.) when her (adj.) Mantle's (subj.) pinned (verb) awry,
E'er felt (verb) such Rage (obj.), Resentment (obj.) and Despair (obj.),
As thou, sad (adj.) Virgin! for thy ravish'd (adj.) Hair.

3 Quotations

(a) Hasten slowly. [i.e. more haste, less speed!] (b) Goodness alone makes life happy. (c) The wise man does nothing unwillingly. (d) An author praises his work. (e) There is no moderation in the mob. (f) Pleasure is neither a good nor an evil.

Page 50

Reading exercise/Test exercise

Omitted.

** English–Latin

Latin–English omitted.

(a) irridetne Euclionem, homo diues pauperem?
(b) non dubium est. senex puellam filiam habet.
(c) i in aedis, serua! fer onera!
(d) quid noui? pecuniamne uis? non dubium est.
(e) quid uolunt? domumne eunt? onerane ferunt? boni sunt.
(f) bonum animum habe, domine. nam factum optimum est.

Deliciae Latinae

Page 51

Exercise

transmit, transmission; emit, emission; faction, affect, infect, infection, prefect; translate, translation, relate, relative, tralaticious, prolative; product, production.

Word exercise

1 See an English dictionary for meanings: nuptial > *nuptiae*; animate > *animus*; hominid > *homo*; voluntary > *uolo*; onus > *onus* (!); fact > *facio*.

2 Consult an English dictionary.

3 Consult an English dictionary.

1F (*Text* pp. 37–43)

Notes for 1F

In this section, we concentrate on a new form of the verb, the infinitive (meaning 'to…'), which among other things completes the meaning of verbs like *uolo* 'I wish' (***GE*** **41–2**). We also pay some attention to 3rd declension adjectives, of which five closely related types are introduced here (***GE*** **44–7**). We also ask you now to learn the plural of the pronouns *ego* and *tu*, already met above at ***GE*** **22** (***GE*** **43**).

Page 38

298–9 *nuptias … cenam ingentem*: *nuptias* is the object of *facere* ('to make marriage-rites'), *cenam ingentem* of *coquere* ('to cook a huge dinner'). Verbs meaning 'to —' in Latin (called infinitives) frequently control their own objects, as here. Infinitives are introduced by words like *uolo* ‘I want to’, *opus est* ‘there is need to’, *difficile est* ‘it is difficult *to*’, etc.

302 *ita*: precedes *ut* in this instance.

321 *difficile est*: ‘it is difficult’, *difficile* is neuter. So also *facile*, lines 323, 330.

Page 40

324 *tecum*: *te* = ‘you’, *cum* = ‘with’, so ‘with you’ (‘you-with’ in the translation).

330 *mecum*: *me* = ‘me’, *cum* = ‘with’, so ‘with me’ (‘me-with’ in the translation).

Page 42

344 *secum: se* = ‘himself’, cf. line 324 above.

Translation of 1F

[295] (*All the-cooks they-enter. The-names of-the-cooks Pythodicus, Anthrax, Congrio they-are. Pythodicus leader of-the-cooks he-is.*)

PYTHODICUS Come, cooks! Enter onto the-stage, villains! Listen! Master my marriage-rites today to-make he-wants. Your therefore job it-is a-dinner huge to-cook.

CONGRIO **[300]** Whose daughter to-lead/marry he-wants?

PY. The-daughter of-his-neighbour Euclio, Phaedra.

ANTHRAX Gods immortal, you-know? the-man? A-stone not so it-is dry as Euclio.

PY. What say-you?

AN. **[305]** From the-fire if smoke outside it-goes-out, he-shouts ‘My money it-has-disappeared! Take me to the-praetor!’ When to-sleep he-wishes, a-bag huge on his-mouth he-places, while he-sleeps.

PY. Why?

AN. Breath to-lose not he-wishes. If he-washes, water to-pour-away not **[310]** he-wishes. And at the-barber’s nail-clippings to-lose not he-wants, but all he-collects and to-his-house he-carries.

PY. Now shut-up and listen, cooks all. What *you* to-do you-wish? Whose house to-go-into you-wish, villains? What *you* you-want, Congrio?

CON. I-wish *I* the-house of-a-man rich to-go-into …

ALL COOKS **[315]** *We* all the-house of-Megadorus, a-man rich, to-go-into we-wish, not the-house of-Euclio, a-man poor and sad.

PY. How Euclio you he-worries! Now shut-up you all. (*To Anthrax*) *You* go-off into the-house of-Megadorus; (*to Congrio*) *you*, to-the-house of-Euclio.

CON. How it-worries me Euclio’s poverty! For Euclio, we-know, greedy **[320]** and sad he-is. In his-house nothing except emptiness and cobwebs huge there-are. Nothing he-has Euclio, nothing he-gives. Difficult it-is therefore at Euclio’s dinner to-cook.

For a translation of lines 323–32, see ***Text*** p. 40.

CON. Aaaargh! Citizens all, give way! I-am-lost, I-am-done-for *I* unhappy!

EUC. O rascal evil! Come-back, cook! To-where **[335]** you-flee *you*, of-crimes the-source? Why?

CON. I-flee *I* because me to-flog you-wish. Why you-shout?

EUC. Because a-knife huge you-have, rascal!

CON. But *I* a-cook I-am. *We* all cooks we-are. All therefore knives huge we-have.

EUC. **[340]** *You* all rascals you-are. What business there-is in house my? I-want to-know everything.

CON. Shut-up therefore. A-huge we-cook dinner. The-marriage-rites for/because today of-daughter your there-are.

For a translation of lines 344–52, see ***Text*** pp. 42 and 44.

EUC. A-scheme bold it-is, when a-man poor with a-rich-man business to-do/have he-wants. Megadorus gold my to-find and **[355]** to-carry-off he-wants. He-sends therefore cooks into my house. 'Cooks' I-say, but thieves they-are all! Now what plan best it-is? Me unhappy!

Now learn the Learning vocabulary at *Text* p. 44.

Exercises for 1F

Page 53

Exercise

habere to have; *explicare* to explain; *celare* to hide; *inuenire* to find; *manere* to stay; **redire* to return; *ducere* to lead; *dicere* to say; *poscere* to demand; *stare* to stand; *rogare* to ask; *fugere* to escape; *amittere* to lose; **auferre* to take away; *facere* to make, do; **esse* to be.

Note: *indicates an irregular verb. If you have made any mistakes, check the **conjugation** of the verb.

Page 55

Exercises

1 puer audax, puer audax, puerum audacem, pueri audacis, puero audaci, puero audaci, pueri audaces, pueri audaces, pueros audaces, puerorum audacium, pueris audacibus, pueris audacibus; omnis aqua, omnis aqua, omnem aquam, omnis aquae, omni aquae, omni aquā, omnes aquae, omnes aquae, omnes aquas, omnium aquarum, omnibus aquis, omnibus aquis; ingens periculum, ingens periculum, ingens periculum, ingentis periculi, ingenti periculo, ingenti periculo, ingentia pericula, ingentia pericula, ingentia pericula, ingentium periculorum, ingentibus periculis, ingentibus periculis.

*2

Noun	Case	Number	Gender	*omnis*	*ingens*	*audax*
seruae	**gen.**	**s.**	**f.**	*omnis*	*ingentis*	*audacis*
	dat.	**s.**		*omni*	*ingenti*	*audaci*
	nom./voc.	**pl.**		*omnes*	*ingentes*	*audaces*
thesauri	**gen.**	**s.**	**m.**	*omnis*	*ingentis*	*audacis*
	nom./voc.	**pl.**		*omnes*	*ingentes*	*audaces*
oculos	**acc.**	**pl.**	**m.**	*omnīs* (*-es*)	*ingentīs* (*-es*)	*audacīs* (*-es*)
dominus	**nom./voc.**	**s.**	**m.**	*omnis*	*ingens*	*audax*
nominibus	**dat.**	**pl.**	**n.**	*omnibus*	*ingentibus*	*audacibus*
	abl.	**pl.**		*omnibus*	*ingentibus*	*audacibus*
consilium	**nom./voc.**	**s.**	**n.**	*omne*	*ingens*	*audax*
	acc.	**s.**		*omne*	*ingens*	*audax*
cenā	**abl.**	**s.**	**f.**	*omni*	*ingenti*	*audaci*
turbarum	**gen.**	**pl.**	**f.**	*omnium*	*ingentium*	*audacium*
ciui	**dat.**	**s.**	**m.**	*omni*	*ingenti*	*audaci*
pecunias	**acc.**	**pl.**	**f.**	*omnīs* (*-es*)	*ingentīs* (*-es*)	*audacīs* (*-es*)
puellā	**abl.**	**s.**	**f.**	*omni*	*ingenti*	*audaci*
periculo	**dat.**	**s.**	**n.**	*omni*	*ingenti*	*audaci*
	abl.	**s.**		*omni*	*ingenti*	*audaci*
ignis	**nom./voc.**	**s.**	**m.**	*omnis*	*ingens*	*audax*
	gen.	**s.**		*omnis*	*ingentis*	*audacis*
animis	**dat.**	**pl.**	**m.**	*omnibus*	*ingentibus*	*audacibus*
	abl.	**pl.**		*omnibus*	*ingentibus*	*audacibus*

3 *ingentem* acc. s. m./f.: *deum* acc. s. m.; *audax* nom./voc. s. m./f. *or* nom./voc./acc. s. n.: *consilium* nom./voc./acc. s. n., *homo* nom./voc. s. m., *dominus* nom. s. m.; *omnium* gen. pl. m./f./n.: *coquorum* gen. pl. m.; *tristes* nom./voc./acc. pl. m./f.: *animos* acc pl. m., *domini* nom./voc. pl. m., *filiae* nom./voc. pl. f., *aedīs* acc. pl. f.; *facilia* nom./voc./acc./pl. n.: *scelera* nom./voc./acc. pl. n.; *difficili* dat./abl. s. m./f./n.: *coquo* dat./abl. s. m., *filiā* abl. s. f., *exitio* dat./abl. s. n.

Page 56

Exercise

1 (a) Many women neither sleep nor cook dinner.
(b) He is taking the goods away.
(c) You (pl.) want to know everything.
(d) Handsome men love beautiful women.
(e) Everyone wants to have money.

(f) Many men flee, but many stand firm.
(g) A rich man does not love a poor one.
(h) All good men care for citizens.
(i) Wicked men consider wicked deeds.
(j) Money worries everybody.

Page 57

Reading exercise

1 (a) *uult*: Where does the poor man want to have a huge dinner?
(b) *uis*: Where do you wish to enter?
(c) *uult*: Every poor man wishes to bear the worries of a rich man.
(d) *uolumus*: We slaves wish to love beautiful girls and to carry off our master's gold.
(e) *uolunt*: All citizens want to bear an easy burden.
(f) *uultis*: You never wish to cook dinner at Euclio's house.

Practice in English

(a) The intellect (subj.) of man is forced (verb) to choose (inf.)
Perfection (obj.) of the life, or of the work.
(b) To err (subj., inf.) is (verb) human, to forgive (subj., inf.) divine.
(c) And that same prayer (subj.) does teach us (obj.) all to render (inf.)
The deeds (obj.) of mercy.
(d) We'll (subj.) teach (verb) you (obj.) to drink (inf.) deep.
(e) To make (subj., inf.) dictionaries (obj.) is (verb) dull work.
(f) Love (subj.) looks (verb) not with the eyes but with the mind,
And therefore is (verb) wing'd Cupid (subj.) painted (verb) blind.

Quotations

(a) Every age [of life] is both short and frail. (b) Old age is an incurable disease. (c) Anger is a short madness. (d) Man is an animal possessing reason. (e) The way to a happy life is easy. (f) It is difficult not to write satire. (g) It is difficult suddenly to lay aside a long-lasting love. (h) To change nature indeed is difficult. (i) Woman is always a fickle and changeable thing (j) An old man who is a soldier is a disgraceful thing; love in an old man is a disgraceful thing.

Page 58

Reading exercise/Test exercise

Omitted.

** English–Latin

Latin–English omitted.

Page 59

(a) cenamne in aedibus Euclionis, uiri pauperis, coquere uultis?
(b) serui audaces fugere ex aedibus uolunt.
(c) quae femina seruum audacem inuenire non uult?
(d) domini ubi cenam magnam uolunt, coquum bonum rogant.
(e) femina pulchra turbam magnam fert.
(f) apud tamen diuitem cenae optimae sunt.

Deliciae Latinae

Page 59

Exercises

1 For meanings, consult an English dictionary: civilised > *ciuis*; nihilistic > *nihil*; cook > *coquus*; dormitory > *dormio*; fugitive > *fugio*; negotiate > *negotium*; initial > *ineo*; invention > *inuenio*; science > *scio*; emit > *mitto*.

2 facile; audacious; omnibus; arid; lapidary; tonsure.

1G (*Text* pp. 45–55)

Notes for 1G

In this section, we introduce only one piece of grammar, a new case, the dative, which means ‘to’ or ‘for’ and will begin to complicate the sentences you meet **(*GE* 48)**. Make sure that you do plenty of exercises for this section, as this is a crucial piece of new information and requires you not merely to recognize new forms, but also to fit a new – and sometimes tricky – piece into the sentences you meet.

Page 46

358–9 *dic mihi … mihi custos*: ‘say *to me*’, ‘a guard *for me*’. You will have to work out whether ‘to’ or ‘for’ is the best answer for this new range of words.

370–1 *quid mihi ... aufers*: *mihi* here means ‘from me’, as frequently in this passage with *aufero*, ‘I take X *from* Y’.

373 *quid ... est*: ‘what business is there to you with me?’, i.e. ‘what business *do you have* with me?’ See ***GE* 48** 2 p. 60 for clauses like ‘there is to you’ meaning ‘you have’.

Page 48

395 *redde ... mihi*: i.e. ‘give [it] back to me’. Latin often omits such words (pronouns): supply them in English from the context, e.g. line 379 *rogas*? ‘are you asking *me*’, line 381 *da mihi* ‘give *it* to me’ and frequently from now on.

410 *summā pulchritudine, nulla continentiā*: we would join these two with ‘and’ or ‘but’ in English. Cf. line 425.

413 *de filiā*: *filiā* has a long -*ā* here, the marker of the ablative in first declension nouns. Cf. line 425 and contrast the short -*a* of *culpa mea* (nominative) at line 420.

Page 50

415 *es*: not 'you are', but 'be!' (imperative). So also lines 424, 427. For *bono animo* see *animo bono* in the vocabulary.

424 *mihi ignosce*: 'pardon me!' Some Latin verbs put the direct object in the dative, as here, not the accusative.

Translation of 1G

For a translation of lines 358–67, see ***Text*** p. 46.

(*Strobilus into the-shrine he-goes-in. Euclio however he-hears and from-the-house he-comes-out. Strobilus in the-shrine he-finds*)

EUC **[370]** Go outside, worm! Why into the-shrine secretly you-creep? What from-me from the-shrine you-carry-off, rascal? What you-do?

(*Euclio at-once to-the-man blows he-gives*)

STR. What to-you business me-with there-is? Why me you-flog?

EUC. Most-floggable-one, still me you-ask, thief, triple-thief? What from-me from the-shrine **[375]** you-take-away?

STR. Nothing from-you I-take-away.

EUC. Come, give-back at-once to-me.

STR. What you-want me to-you to-give-back?

EUC. You-ask?

STR. **[380]** Nothing from-you I-take-away.

EUC. Come, give to-me.

STR. Nothing I-have. What you-wish for-you?

EUC. Show to-me hand your.

STR. To-you I show.

EUC. **[385]** Come, hand to-me show the-other.

STR. There for-you.

EUC. I see. Come, the-third also show.

STR. The-man mad he-is!

EUC. Say to-me, what from the-shrine you-take-away?

STR. **[390]** The-gods me they-destroy! Nothing I-have, nothing from the-shrine I-take-away!

EUC. Come again to-me show your-hand right.

STR. There.

EUC. Now left also show.

STR. Look both I-hold-out.

EUC. **[395]** Give-back to-me what mine it-is.

STR. Say to-me, what me you-wish to-you to-give-back?

EUC. Without-doubt you-have.

STR. I-have *I*?. What I-have?

EUC. Not to-you I-speak. Come, give-back to-me.

STR. **[400]** Mad you-are!

EUC. I-am-lost! Nothing he-has the-man. Go-away at-once, rascal! Why not you-go-away?

STR. I-go-away.

(*Euclio into the-shrine he-goes-in. The-gold he-finds, and from the-shrine he-carries. In another place secretly he-conceals*)

For a translation of lines 405–14, see ***Text*** p. 48.

EUC. **[415]** Hey *you*, who you-are?

LYC. *I* I-am unhappy.

EUC. More-precisely *I* I-am.

LYC. Be of/with-good spirit [cheerful].

EUC. What to-me you-say? Why me of/with-good spirit to-be you-wish?

LYC. **[420]** The-deed mine it-is, I-confess, and the-blame mine.

EUC. What *I* from you I-hear?

LYC. Nothing except true. The-deed mine it-is, the-blame mine.

EUC. O rascal, why *you* you-touch what mine it-is?

LYC. I-do-not-know. But of/with-spirit content be [= calm, collected]! Me pardon!

EUC. **[425]** Shame on-you! A-young-man of/with-great boldness, of/with-no restraint you-are! Why *you* what mine it-is you-touch, shameless-one?

LYC. Because-of wine and love. Of/with-spirit content be! Me pardon!

EUC. Rascal, shameless-one! Too cheap wine and love it-is, if for-a-drunkard it-is-permitted whatever-he-likes to-do.

LYC. **[430]** But *I* a-young-man of/with-great uprightness I-am, and to-have I-wish what yours it-is.

EUC. What you-say to-me? Shameless-one, at-once to-me hand-back what mine it-is.

LYC. But what you-wish me to-you to-hand-back?

EUC. **[435]** That which from-me you-take-away.

LYC. But what it-is? Nothing from-you I-take-away! Say to-me, what I-have which yours it-is?

EUC. The-pot of-gold full I-say! Give-back to-me!

Now learn the Learning vocabulary at *Text* p. 51.

Exercises for 1G

Page 61

Exercises

1 seni misero, senibus miseris; puellae audaci, puellis audacibus; puero ingenti, pueris ingentibus; oneri multo, oneribus multis; consilio audaci, consiliis audacibus.

2 animo, uirtuti, audaciae, diuitibus, oneri, filiis, aquae, domino, ignibus, dis, feminis, coronae, consilio.

*3 seruis ingentibus; mihi; seni misero; uxoribus malis; nobis; tibi.

4 (a) Then the Lar of the household gives Euclio a pot full of gold.
(b) The wretched old man however entrusts all the gold to the shrine.
(c) But the bold slave wants to take the gold away from the wretched old man.
(d) However, Euclio shouts in this way to the wicked slave: 'What business have you got in the shrine? What are you taking away from me?'
(e) Therefore the slave is afraid and doesn't take away the gold from Euclio.
(f) But Euclio takes away the pot from out of the shrine, because now he doesn't want to entrust the gold to the god.

Exercises

1 sene misero, senibus miseris; puella audaci, puellis audacibus; puero ingenti, pueris ingentibus; onere multo, oneribus multis; consilio audaci, consiliis audacibus.

2 curā, animo, audaciis, homine, uxore, filiis, domino, ignibus, honoribus, feminā, coronis, consilio, scelere.

*3 in fano, a feminā, ex aquis, in scelere, ex animo, in consiliis, ex ignibus.

Page 62

4 (a) Euclio is a man of the highest self-control.
(b) Lyconides is a young man of the highest beauty, [but] of no self-control.
(c) Be of a calm frame of mind, my son.
(d) You are a slave-woman of the highest boldness [and] the highest beauty, [but] of no self-control.
(e) I am in a cheerful frame of mind, because I have as my daughter a girl of the highest goodness.

Reading exercise

*1 (a) The bold slave says many wicked things to the wretched old man.
(b) Show me ointment [and] garlands and gold.
(c) There is too much worry for my wife at home.
(d) Why do you not give back my gold to me?
(e) I promise my daughter to you because you are a good neighbour.
(f) Beautiful wives always take away gold from rich men, because they want to give much money to the cooks.
(g) I give you many slaves and much money.
(h) I never entrust anything to a bold slave and a beautiful slave-woman.
(i) I wish to promise my daughter to a rich man, because I have no dowry.
(j) We have a garland at home, you [pl.] have ointment.

Quotations

(a) Fortune helps the brave.
(b) No one is faithful in love.

Page 63

(c) All art is an imitation of nature.
(d) Truth lies open for everyone.
(e) Death is common to every age.
(f) The gods care for great things, but do not bother with small ones.
(g) The British have long hair, and have every part of their body shaved except their head and upper lip.

Reading exercise/Test exercise

Omitted.

Page 64

** English–Latin

Latin–English omitted.

(a) Phaedra puella summa pulchritudine est.
(b) aequo animo es et aurum seruo aufer.
(c) omnes senes ciuibus bonis aulas pecuniae plenas reddunt.
(d) uos autem quare coronam iuueni aufertis?
(e) quid uobis negoti est in fano Laris mei?
(f) est mihi filius optimus, iuuenis summis uirtutibus.

Deliciae Latinae

Word-building

Exercise

e- + *uoco* I call out, summon; *circum-* + *duco* I lead round; *per-* + *facilis* very easy; *trans-* + *mitto* I send across; *re*(*d*)- + *eo* I return; *pro-* + *uideo* I see in advance; *e-* + *fero* I carry out; *prae-* + *facio* I make in charge (of); a- + *mitto* I send away (also ‘I lose’); *re-* + *do* I give back; *sub-* + *duco* I take from under, withdraw, remove (sometimes implying ‘by stealth’); *e-* + *duco* I lead out; *sub-* + *eo* I go under; *per-* + *multus* very many; *ante-* + *fero* I carry in front; *trans-* + *do* I give across, I hand over; *per-* + *facio* I do to the end, I complete; *circum-* + *do* I surround; *de-* + *duco* I lead down; *re-* + *fero* I bring back; *de-* + *uoco* I call away; *sub-* + *mitto* I let down; *per-* + *sto* I stand firmly.

Page 65

Exercises

1 listener, manager, harassing, invention, plan(ning), diction, troublemaker, promise, misdeed, favour, dwelling.

2 *uexation-is*, *diction-is*, *habitation-is*, *inuention-is*, *auditor-is*, *turbator-is*.

Section 2 **Plautus' *Amphitruo***

2A (*Text* pp. 56–61)

Notes for 2A

In Section 2A we cover future indicative active, including *sum*, *eo*, *possum*, *uolo*, *nolo* and *malo*; 1st and 2nd decl. adj. like *noster* and *uester*; 3rd decl. adj. like *celer* and *acer*; numerals; and 4th decl. nouns like *manus* and *domus*.

Page 56

1 *erunt*: the future of *sum* is based on the stem *er*-, giving *ero*, *eris*, *erit* etc.

2 *alter*: is used where one wants to refer to one or the other of *two* entities, cf. line 8.

3 *Amphitruo*: means 'harassed on both sides' – as he will be, by both Jupiter and Alcumena. Note that her Greek name is *Alkmene*; Alcmena and Alcimena are also found in Latin.

6–7 *seruus*: tricky, verbally adept slaves, the source and butt of many jokes, are often the 'heroes' of comedy.

8 *Iuppiter*: is the usual Latin spelling, rarely *Iūpiter*, the form from which the English derives. Another name for him was *Diespiter* 'father of the day', from which *Iuppiter* derives. In this play he is more like father of the night!

10 *Mercurius*: addressing the audience as the prologue, Mercury calls the play a *tragicomoedia*, a 'tragicomedy' – the first known use of that word – because, as he explains, it has heroic ancient kings and gods in it. It is Plautus' only experiment with Greek mythology.

11 *MERCVRIVS*: note that classical Latin, always written in capitals, used *V* to represent both the vowel *u* and the semi-vowel *w*. The two sounds were not distinguished in writing till minuscule came in (c. 5th C AD), when *u* started to be used for the vowel and *v* for the semi-vowel. Mercury will himself become a tricky slave to act the part properly, thereby doubling the fun for the audience.

nomen Mercurio est mihi: lit. 'the name to me is Mercury', i.e. 'my name is Mercury'. *mihi* is dat. of possession with *est*, so this could also be translated 'I have the name Mercury'. Note that in this idiomatic expression, the *name* (*Mercurio*) is attracted into the same case as *mihi*.

13 *Amphitruonis*: further described in the gen. by *uir ... ducis*. *exercitus* is gen. controlled by *ducis* – 'leader *of* ...'.

15–17 *dicet ... geram* (17): futures are marked by *-bo -bis -bit* in 1st and 2nd conj., and (as here) *-am, -es, -et* in 3rd and 4th. The *-et* ending would indicate present, of course, if the verb were 2nd decl., e.g. *monet*. But if it is 3rd/4th, it will be future.

16 *domo nostra*: note the absence of the preposition *a*/*ab* with *domus*, cf. 17, 18. The plain abl. is usual with this and a number of other nouns e.g. cities. So the Latin for 'from Rome' is *Romā*, abl.

16 *Telebois*: the *Teleboae* (Greek 'far-shouting') inhabited the Taphiae islands, just north of the gulf of Corinth.

17 *acre*: note the n. ending of *acer*, a 3rd decl. adj. like *difficile*. *acer* drops the *e* to form the stem *acr*-.

18 *capiet*: fut. (*-am -es -et* in 3rd/4th conj.).

18 *intrabit*: *intro* is 1st conj. – fut. therefore in *-bo -bis -bit*. Many more examples to follow.

19 *domi*: note again that *domus* does without the preposition to express 'at'. The Latin for 'at Rome' is *Romae*.

20 *uobis omnibus*: dat. or abl. – hold until solved by *notus*.

20–1 *liber et mendax*: the Greek epic poet Homer (7th century BC) had long established that the gods shared the same weaknesses as humans.

21 *noctem*: the play is actually being performed in broad daylight.

22 *Ioui*: dat.; the stem of *Iuppiter* is *Iou*-, cf. our 'Jove' and 23 below.

23 *e uiro et e summo Ioue*: the ancients thought this possible if a short time elapsed between intercourse.

24 *domum*: plain acc. – 'to the home', no *ad*. 'to Rome'? Right in one – *Romam.*

28 *omnia*: Case? Number? Gender? If it agrees with a noun in a similar form, it will mean 'all – (whatevers)'. If there is no such noun, supply a noun appropriate to the gender (e.g. if masculine, 'all men', etc.). Cf. 53.

30 *abigam*: supply as object – whom?

34 *quam*: here meaning 'how!'

34 *celeris*: note the f. s. nom., to agree with *nox* (cf. *acris*) – the only type of 3rd decl. adj. in which the f. is distinguished in any case from the m. So while one learns e.g. *difficil-is e*, one must here learn *celer celer-is e* and *acer acr-is e*.

36 *habeo*: here 'I hold, regard X as Y'.

38–9 *fortis et audax*: boastful slaves are characteristic of Roman comedy.

41 *ebrius*: an amusing personification: Sosia cites his own experience to explain why the night is so long – oversleeping after too much drink. He will repeat the accusation of the sun as well at 50.

42 *noctem*: hold, and prepare for an extended description.

43–4 *domino meo et uestro*: case? Hold till the rest of the clause solves it.

45 *uester*: 'your' when 'you' is pl. It refers to *Nox et Luna* line 43.

47 *manus*: note the long *u* and the agreement with *meas* – so what case and number?

47 *uinciet*: tense? What conj. is *uincio*?

48 *apparebit*: 'will seem like'.

48 *pendere*: it was typical to punish slaves by tying their hands to a beam and leaving them suspended.

52 *adibo*: note the future of *eo* 'I go' – *ad-ibo -ibis -ibit* etc.

Translation of 2A

There will be five characters.
Two people will be royalty: one [of the two] will be Amphitruo, the other [of the two] Alcumena.
Amphitruo is the brave general of the Theban army, and husband of Alcumena; a man of very great bravery.
[5] Alcumena is the wife of Amphitruo and a woman of very great self-control.
There will be one slave, Sosia by name; he is the slave of Amphitruo, a stupid man and of no wisdom.
There will be two gods: one [of the two] will be Jupiter, the other [of the two] Mercury. Jupiter is king of the gods, lover of Alcumena, and resembling Amphitruo.
[10] Mercury is messenger of the gods, a lying god, resembling Sosia.

For a translation of lines 11–13, see ***Text*** p. 57.

[15] But Amphitruo, a brave man, wishes to leave with his army. Therefore he will say to Alcumena 'While, my wife, I am away from our home with the army, I shall wage a bitter and difficult war with the Teleboae'. While Amphitruo is away from home, my father, king of the gods, will take on the likeness of Amphitruo and will enter the house of Alcumena. Resembling Amphitruo, he will lie inside with Alcumena at home and secretly
[20] make love to her. For our Jupiter is very well known to all of you; he is a liberal and deceitful god. Moreover, because Jupiter is a keen lover, he will make the night long. Nothing is difficult for Jupiter.

(*Mercury brings the situation up to date*)

From both sides, therefore, Alcumena is now pregnant – both from her husband and great Jupiter. Soon, however, both Amphitruo and his slave will return home from the army along the road. **[25]** Meanwhile, I shall wait here on the road while they return.

(*The battle against the Teleboae is won, and Sosia is sent ahead to give Alcumena the good news. Mercury spots him coming*)

Look! Sosia, the slave of Amphitruo, is now returning along the road. He will wish to announce everything about the victory to Alcumena, but he will not be able to enter the house because **[30]** I will deceive the slave and drive [him] from the house. It will not be difficult for me because I, Mercury, the messenger of the gods, will take on well the likeness of Sosia, slave of Amphitruo. In this way, therefore, I shall resemble Sosia.

(*Enter Sosia*, *slave of Amphitruo*, *along the road*)

SOSIA How quick and keen a slave I am! But the night is not quick. How long **[35]** and dark [it is], how long [is] the road.

MER. (*aside*) Keen? And quick? But I do not regard you as keen and quick, but stupid

For a translation of lines 38–42, see ***Text*** p. 58.

MER. (*aside*) Carry on, Night and Moon, as you carry on now. Never again will you be able to carry out such good duty for your and my master. Jupiter, **[45]** your master will be grateful.

SOS. I do not wish again to see so long a night. I prefer the night to be short. For if my master, as he is accustomed, will bind my hands and flog me, one night will seem [like] two or three. I do not want to hang through so long a night.

For a translation of lines 49–56, see ***Text*** p. 60.

Now learn the Learning vocabulary at *Text* p. 61.

Exercises for 2A

Page 67

Exercises

1 *ibis*, you (s.) will go, *ibitis* irr.; *erunt*, they will be, *erit* irr.; *celabunt*, they will hide, *celabit* 1st; *perget*, he/she/it will continue, *pergent* 3rd; *amittes*, you (s.) will lose, *amittetis* 3rd; *habebimus*, we shall have, *habebo* 2nd; *decipient*, they will deceive, *decipiet* 3/4th; *iubebit*, he/she/it will order, *iubebunt* 2nd; *credet*, he/she/it will believe, *credent* 3rd; *capietis*, you (pl.) will capture, *capies* 3/4th; *facient*, they will make, *faciet* 3/4th; *uincietis*, you (pl.) will bind, *uincies* 4th.

2 *credunt*, *credent* they will trust; *salutat*, *salutabit* he/she/it will greet; *fers*, *feres* you (s.) will carry; *estis*, *eritis* you (pl.) will be; *it*, *ibit* he/she/it will go; *rogo*, *rogabo* I shall ask; *curat*, *curabit* he/she/it will care for; *pergis*, *perges* you (s.) will continue

3 *do*, *dabit*, *dabunt*, he/she/it will give/they will give; *clamo*, *clamabit*, *clamabunt*, he/she/it will shout/they will shout; *moneo*, *monebit, monebunt*, he/she/it will warn/they will warn; *taceo*, *tacebit*, *tacebunt*, he/she/it will be silent/they will be silent; *duco*, *ducet*, *ducent*, he/she/it will lead/they will lead; *posco*, *poscet*, *poscent*, he/she/it will demand/they will demand; *dormio*, *dormiet*, *dormient*, he/she/it will sleep/they will sleep; *uincio*, *uinciet*, *uincient* he/she/it will bind/they will bind; *capio*, *capiet*, *capient*, he/she/it will capture/they will capture; *fugio*, *fugiet*, *fugient* he/she/it will flee/they will flee; *sum*, *erit*, *erunt* he/she/it will be/they will be; *redeo*, *redibit*, *redibunt*, he/she/it will return/they will return

4 they will be *erunt*; you (pl.) will return *redibitis*; you (s.) will hear *audies*; they will call *uocabunt*; I shall make *faciam*; we will speak *dicemus*; you (pl.) will be silent *tacebitis*; he will lead *ducet*; we will capture *capiemus*.

5 *eritis* you (pl.) will be; *ducent* they will lead; *duces* you will lead; *amabunt* they will love; *capietis* you will capture; *fugiemus* we shall flee; *mittes* you will send; *decipies* you will deceive.

Page 69

Exercises

1 you (s.) wish *uis*; we prefer *malumus*; they refuse *nolunt*; he can *potest*; we will prefer *malemus*; you (pl.) do not wish *non uultis*; you (s.) are able *potes*; they will refuse *nolent*

2 *est* he/she/it is, *erit* he/she/it will be; *possunt* they can, *poterunt* they will be able; *uoles* you will wish, *uis* you wish; *malent* they will prefer, *malunt* they prefer; *non uis* you refuse, *noles* you will refuse; *erimus* we shall be, *sumus* we are; *nolumus* we refuse, *nolemus* we shall refuse.

Page 72

Exercises

1 beautiful hand *pulchra manus*; large hand *ingens manus*; my hand *mea manus*; swift hand *celeris manus*.
pulchra manus, *pulchra manus*, *pulchram manum*, *pulchrae manus*, *pulchrae manui*, *pulchra manu*, *pulchrae manus*, *pulchrae manus*, *pulchras manus*, *pulchrarum manuum*, *pulchris manibus*, *pulchris manibus*; *ingens manus*, *ingens manus*, *ingentem manum*, *ingentis manus*, *ingenti manui*, *ingenti manu*, *ingentes manus*, *ingentes manus*, *ingentīs manus*, *ingentium manuum*, *ingentibus manibus*, *ingentibus manibus*; *mea manus*, *mea manus*, *meam manum*, *meae manus, meae manui*, *mea manu*, *meae manus*, *meae manus*, *meas manus, mearum manuum*, *meis manibus*, *meis manibus*; *celeris manus*, *celeris manus*, *celerem manum*, *celeris manus*, *celeri manui*, *celeri manu*, *celeres manus*, *celeres manus*, *celerīs manus*, *celerum manuum*, *celeribus manibus*, *celeribus manibus*.

2 *uiā* abl.; *nocte* abl.; *manui* dat.; *celeri exercitu* abl.; *officio difficili* dat. or abl.; *scelere audāci* abl.; *soli* dat., *ducentis* dat., abl.; *continentiae tuae* dat.; *Ioui magno* dat.

3 (i) in the genitive: one road *unius uiae*, three victories *trium uictoriarum*, eight armies *octo exercituum*; (ii) in the dative: a thousand armies *mille exercitibus*, three thousand towns *tribus milibus oppidorum*, seven moons *septem lunis*; (iii) in the accusative: one word *unum uerbum*, three nights *tres* [or *trīs*] *noctes*, two hands *duas manus*.

Exercises

1 (a) While Amphitruo, a brave man, waits with the army, Jupiter, a deceitful god, will secretly sleep here with Alcumena.
(b) Look! What do you want me to do? For I prefer to deceive the slave.
(c) Because the night will be long and dark, the army will be able to do nothing.
(d) My slave, a bold and keen man, will do his duty in the town; I shall prefer you to do yours.
(e) Give me your hand; look, I shall give you my hand. Good.

(f) While the night is silent, Jupiter, king of the gods, will secretly enter Alcumena's home and make love [to her] again and again.
(g) What is the trouble? Why do you touch me thus? Why do you bind my hands? Go away! I do not want you to capture me.

Page 73

(h) If Amphitruo will return [i.e. returns] soon with his armies into the town, he will want to announce victory to everyone.
(i) However, victory will not be difficult but swift, if Amphitruo will lead [i.e. leads] our army; for he is a man of great wisdom and bravery.
(j) Alcumena, a woman of very great modesty, will trust Jupiter, the deceitful god, because he will be like Amphitruo.

Reading exercises

1 The infinitive phrase is marked in italic, the object in bold.
(a) Alcumena **Amphitruo** *at home to remain than the army to lead* will prefer.
(b) **The slave** *a fellow to be with great wisdom* I do not want.
(c) **You** *your duty than me to do mine* the king will wish.
(d) **The king** *than the slave in the town to announce victory* the citizens will prefer
(e) Wives husbands to love I order (see next exercise).

2 (a) *uxores amare*
(b) *uiros amare*

3 There is a variety of possible persons of the verb and the verb in the answer to some of these sentences (i.e. often you could as well use *nolo* as *uolo* or *iubeo*).
(a) You me to believe *iubeo*: I order you to believe me.
(b) The night long and dark to be *nolo*: I do not want the night to be long and dark.
(c) The town to capture and victory to announce *uolo*: I wish to capture the town and announce victory.

Page 74

(d) Wife me to love mine *iubes*: you order me to love my wife.
(e) You to lead the army *malo*; I prefer you to lead the army.
(f) Men from the town to come out bold *iubeo*: I order the bold men to come out of the town.
(g) Jupiter again to deceive Alcumena *nolo*: I do not want Jupiter to deceive Alcumena again.
(h) The son you into the town to lead, into the house the daughter *uolo*: I want you to lead the son into the town, the daughter into the house.

4 (a) Can you see the town? Take [it]! (b) The slave is coming out of the house again. Trick [him]! (c) Alcumena will stay at home. Make love to [her]! (d) I order you to do your duty. Do [it]!

5 Quotations

(a) Experience is the best teacher. (b) But who will guard the guards themselves? (c) Human deeds never deceive the gods. (d) Rage assists lions, fear assists stags, speed assists hawks, flight doves. (e) A great man can emerge from a hovel, and a beautiful spirit from a deformed and lowly little body. (f) No one can be happy without goodness. (g) Without authority, neither any home nor any state can stand.

Page 75

Reading exercise/Test exercise

EITHER

Omitted

OR

English–Latin

(a) Iuppiter Mercurium seruum stultum iterum decipere uolet.
(b) uxorem regis fortis amare nolam.
(c) exercitum nostrum in urbem tuam ducemus si tu ducere noles tuum e nostra.
(d) seruus homo multa sapientia non est, sed magna audacia.
(e) exercitum ducere uelle stultum est sed non oppidum capere.

Page 76

Deliciae Latinae

Word exercise

Give the meaning and Latin connection of: lunatic > *luna*; official > *officium*; difficult > *difficilis*; nocturnal > *nox*; solar > *sol*; manual > *manus*; mendacious > *mendax*; credible > *credo*; a posse > *possum*; beneficial > *bene* + *facio*; reiterate > *re* + *iterum*; viaduct > *uia* + *duco*; accelerate > *ad* + *celer*; acrid > *acer*.

Everyday Latin

via: by a road, route, journey.
alter ego: one's other *I* [i.e. person, identity].

2B (*Text* pp. 62–5)

Notes for 2B

In Section 2B we cover present deponents indicative, imperative and infinitive; 5th declension nouns like *res*; 3rd declension neuter nouns like *caput*; and adjectives like *nullus* and *alter*.

Pages 62–4

In terms of *meaning*, deponents work just the same as other verbs: there is nothing special about them except their form. In the pres. and fut., they indicate the person doing the action by the endings *-r*, *-ris*, *-tur*, *-mur*, *-mini*, *-ntur*, as against *-o*, *-s*, *-t*, *-mus*, *-tis*, *-nt*. That is all you need to know at the moment, but it is vital to learn these new endings as thoroughly as the other ones, since they will turn out to have a very wide range of applications indeed.

57 *recordor ... obliuiscor*: ending in -(*o*)*r*, not *-ur-*, and therefore 'I'.

59 *adgrediuntur*: ending in *-ntur*, therefore 'they'. Notice *-i-u-ntur*: what does the *-i-u-* tell you about what conj. this verb could be?

59 *res*: agrees with *multas* – therefore what case, person and gender? Cf. 62.

60 *nullam*: agrees with *rem*. What case, person, gender? Cf. 96–7.

61 *ulcisci*: note the *-i* ending – the mark of the deponent infinitive.

63 *furantur*: what person? What does *-a-* tell you about the conj.?

64–5 *altera ... altera*: we have already met this word, meaning 'one' or 'the other', when two are being referred to – in this case, justifications for war.

65 *opinamur*: person? Note the *-a-*.

67 *adgredi*: note *-i*: the deponent infinitive, cf. 73.

68 *pollicetur*: note the –e- in the stem: the verb is thus 2nd conj., *pollic-e-or*.

70–1 *uobis … nobis*: case? *dabit* and *reddere* will solve them.

75 *nostrosque*: does this agree with anything? If not, determine an accompanying noun by the gender.

76 *tutari*: deponent infinitive again. *tutor* being 1st conj., the inf. is *tuta-ri*; cf. active 1st conj. inf., e.g. *ama-re*.

76 *egredere*: 2nd s. imperative. Note the *-re* ending on the stem. So e.g. *tutare*, *pollicere* etc. This needs careful watching – register the verb as deponent, and you will not confuse these forms with active inf. like *amare*, *monere*.

77 *egredimini*: 2nd pl. imperative. Note that it is the same as the 2nd pl. indicative. Contrast active verbs: cf. *amatis* 'you love', but *amate* 'love!' (pl.).

81 *Amphitruonem exercitum*: both acc.! Be careful to sort out which of these is on the receiving end of which verbs.

85 *urbem*: note the conditions of battle here – the losers hand over everything sacred and profane to the winners, cf. 96–7.

90 *hoc*: Gender? Meaning?

90 *equites*: given that *Amphitruo* (nom.) must be subject, this can only be —? Therefore hold until solved.

93 *proelium*: possible cases? *dirimit* should solve it.

99 *meae*: does this agree with anything? Read on.

Translation of 2B

SOSIA As I recall – for I forget nothing – we are at leisure and peace, but the Teleboae, savage men, men of very great ferocity, as we know, attack us. The battle is fierce and they get much booty and much property **[60]** and leave nothing behind. Then they return home from the field [of battle]. But our citizens, as I recall, wish to take revenge on the Teleboae and cut off their heads because the Teleboae, savage and unjust enemies, steal all our property and leave none [of it]. Therefore our soldiers, brave and just men, advance in ships on the land of the Teleboae. For the one [of two] justification for war, as **[65]** we believe, is just, the other [of the two] unjust.

When they disembark from the ships and pitch camp, Amphitruo at once addresses the enemy through ambassadors in this way: 'Beware, Teleboae! Do not attack us! If you wish to return all our booty to us, Amphitruo makes this promise: we shall withdraw our army to our home without battle; we shall depart from the field [of battle], **[70]** we shall grant you peace and leisure. But if you refuse and do not return all our goods, our army will attack your town and destroy [it] in battle. The battle will be keen.' So speak [i.e. spoke] the ambassadors of Amphitruo.

But the Teleboae respond [i.e. responded] like this: 'Do not talk to us, Thebans, but leave our territory at once and beware. Our soldiers are men of great courage [and] very great ferocity. **[75]** We shall wage war for the whole day, if it will be [is] necessary, and we are able to defend ourselves, our people and our property. You therefore, Amphitruo, depart from our territory! You all depart from our territory and lead your army away. Do not remain here. But if you will remain, there will be a fierce fight and it will be a long day of battle for you. So *we* promise.'

[80] So speak the Teleboae, and threaten much against our army, and order Amphitruo to lead his army at once away from their territory. So Amphitruo, because he wishes to take revenge on the enemy, leads the whole army from the camp and draws up our legions. Then the generals, when they come out into the middle and talk outside the crowd of the ranks, soon agree: 'the vanquished after the battle **[85]** will hand over city, altars and all property to the victors'. Such are the terms of battle and so the generals promise.

(Sosia has finished his practice speech)

For a translation of lines 87–97, see ***Text*** pp. 62 and 64.

[99] As I recall the war, so the main points of the business will I soon tell my mistress. Now I shall enter into the house and tell everything to Alcumena – for, as I think, I forget nothing.

Now learn the Learning vocabulary at *Text* p. 65.

Exercises for 2B

Page 79

Exercises

1 *precatur* he/she/it prays, *precantur* they pray; *mentiris* you (s.) lie, *mentimini* you (pl.) lie; *pollicemur* we promise, *polliceor* I promise; *sequuntur* they follow, *sequitur* he/

she/it follows; *minaris* you (s.) threaten, *minamini* you (pl.) threaten; *loquimini* you (pl.) talk, *loqueris/loquere* you (s.) talk; *mentior* I lie, *mentiminus* we lie; *opinare* you (s.) think, *opinamini* you (pl.) think [NB this could also be imper. s. 'think!']; *progredimini* you (pl.) advance, *progrederis*, *progredere* you (s.) advance; *loqueris* you (s.) talk, *loquimini* you (pl.) talk; *pollicere* you (s.) promise, *pollicemini* you (pl.) promise; *minamur* we threaten, *minor* I threaten

2 we threaten *minamur*; he promises *pollicetur*; they forget *obliuiscuntur*; you (pl.) remember *recordamini*; you (s.) speak *loqueris/loquere*; I am following *sequor*; advance! (s.) *progredere!*; beg! (s.) *precare!*; talk! (pl.) *loquimini!* promise! (s.) *pollicere!*

Page 80

3 *amare* inf. to love; *minare* imper. threaten!; *pollicere* imper. promise! [NB this could also be imper. 'promise!']; *sequere* imper. follow!; *uocare* inf. to call; *habere* inf. to have; *loqui* inf. to talk; *audi* imper. hear!; *inuenire* inf. to find; *progredi* inf. to advance; *dormi* imper. sleep!; *mentiri* inf. to lie; *precare* imper. pray!; *opinari* inf. to think; *inueni* imper. find!; *ducere* inf. to lead; *loquere* imper. talk!; *inire* inf. to enter; *iubere* inf. to order; *progredere* imper. advance!

4 *ago* act, *agere*, *age!*; *pugno* fight, *pugnare*, *pugna!*; *minor* threaten *minari*, *minare!*; *loquor* talk, *loqui*, *loquere*; *audio* hear, *audire*, *audi*; *duco* lead, *ducere*, *duc!*; *mitto* send, *mittere*, *mitte*; *precor* pray, *precari*, *precare!*; *fugio* flee, *fugere*, *fuge!*; *cognosco* know, *cognoscere*, *cognosce!*

Exercise

Don't follow (s.) *noli sequi*; don't (pl.) threaten me *nolite mihi minari*; don't (s.) complete the task *noli officium perficere*; don't (pl.) send the ambassador *nolite legatum mittere*; don't (s.) reply *noli respondere*; don't (pl.) lead the army *nolite exercitum ducere*.

Page 81

Exercise

s.: *omnis res*, *omnis res*, *omnem rem*, *omnis rei*, *omni rei*, *omni re*; pl.: *omnes res*, *omnes res*, *omnes res*, *omnium rerum*, *omnibus rebus*, *omnibus rebus*; s.: *pulcher dies*, *pulcher dies*, *pulchrum diem*, *pulchri diei*, *pulchro diei*, *pulchro die*; pl.: *pulchri dies*, *pulchri dies*, *pulchros dies*, *pulchrorum dierum*, *pulchris diebus*, *pulchris diebus*; s.: *mea res*, *mea res*, *meam rem*, *meae rei*, *meae rei*, *meā re*; pl.: *meae res*, *meae res*, *meas res*, *mearum rerum*, *meis rebus*, *meis rebus*; s.: *tristis dies*, *tristis dies*, *tristem diem*, *tristis diei*, *tristi diei*, *tristi die*; pl.: *tristes dies*, *tristes dies*, *tristes dies*, *tristium dierum*, *tristibus diebus*, *tristibus diebus*.

Page 82

Exercises

1 (a) *Mercury*: Don't threaten me, stupid slave. *Sosia*: But thus I am telling you the matter, as it is.

(b) The slave, full of no wisdom, recalls nothing but the main outlines of events.
(c) The ambassadors address the enemy; then they return to the camp and announce the words of the enemy to our general.
(d) The enemy of our men flee from the battle into the town; but our men follow and fight.
(e) The leader addresses the army and promises great booty for all the men.
(f) Finish the job in enemy territory, men. I tell you to advance and pursue the enemy. On, and get much booty from the battle!
(g) Know everything; for I shall prefer you to remember rather than forget.
(h) As you promise, so I want the thing to be.
(i) Beware, slave. Forget nothing; but recall everything and tell [it] to no one.
(j) What do you think, ambassadors? Look, the enemy ambassador, a savage man, is threatening me, then lying, then deceiving [me].

Reading exercises

(a) **Then**, **as** I think, the matter all, ambassador, you will know, **if** to know you [will] wish, **when** the enemy from the battle flee.
(b) **As** you to me the matter say, **so** I, **because** I believe you, think.
(c) **Because** you things all to know I wish, **so** I order you from the camp into the enemies' territory to advance and see, **if** you have eyes, all the booty.

Page 83

(d) **So** the battle to Alcumena I shall announce **as** the matter of the day all I recall, **if** to hear she [will] wishes.

2 Quotations

(a) Love is (an) unsuspecting (thing). (b) It is a great thing to be quiet. (c) There will be crimes as long as there are men. (d) Human affairs are frail and perishable. (e) It is sweet and honourable to die for one's country. (f) It is Roman to do and suffer brave deeds.

EITHER

Reading exercise/Test exercise

Omitted.

Page 84

OR

English–Latin

(a) noli exercitui minari, legate.
(b) ut rem recordaris, rem unam recordare: noli mentiri.

(c) nos non mentimur, sed ita tibi dicimus, ut res est.
(d) sequere me, mi fili, in agrum et deos precare.

Deliciae Latinae

Word exercise

Give the meanings and Latin connection of: perfect > *perficio*; capital > *caput*; opinion > *opinor*; loquacious > *loquor*; progressive > *progredior*; stultify > *stultus*; oblivious > *obliusicor*; record (*cor cordis* heart) > *recordor*; hostile > *hostis*; pugnacious > *pugno*; response > *respondeo*; action > *ago*; cognition > *cognosco*; aggression > *aggredior*, nullify > *nullus*.

Everyday Latin

It does not follow [the line of the argument]; the conclusion does not follow from the premise.

2C (*Text* pp. 66–70)

Notes for 2C

In Section 2C we cover *hic haec hoc* and *ille illa illud*. These function as both adj. and noun/pronoun: 'this/that X' or 'this/that man, woman, thing/he she it' depending on gender. (We have already met this feature many times, e.g. *omnes* might mean 'all Xs' or, if there is no noun to agree with, 'everyone'.) These little, but vital, words always create difficulties. Somehow they do not seem so important. Learning accurately by heart, now, solves all problems, so *hic*cup *haec*cup *hoc*cup away.

Hint: note the way that *ille* follows the pattern of *nullus* and *alter*, with the gen. in -*ius* (cf. *huius*) and dat. in -*i*. Otherwise, bar *ille* and *illud*, it is just like *multus*.

Page 66

103 *mulieri Amphitruonis*: be careful to define the case of these words accurately.

105 *illius formae*: could *illius* agree with *formae*? Yes. So does it mean 'that shape'? What else could *illius* mean?

110–11 *militemne uideo? nam ille*: *ille* at the start of a sentence regularly indicates a change of subject, cf. 113.

112 *hospitium meum pugneum*: a word-play on *hospitium publicum*, hospitality at public expense given to visiting dignitaries – 'free hospitality'?

115 *pugno*: verb – or noun?

117 *huc*: part of *hic*?

117 *ueniet*: tense? But translate as present, cf. 119.

120 *tanti ero quanti murena*: words expressing value go into the gen. So *tanti ero* means 'I shall be of such value' If you then want to say 'as x', you use *quanti* 'of what value [is] x'. Cf. 132 below.

121 *hīc*: note the macron – so it is not *hic*. Cf. 161 below.

125 *loquere*: infinitive? But what sort of verb is *loquor*?

129 *mulieri domini mei*: very careful with cases!

133 *illos*: refers to *pugnos.*

Page 68

141 *quid est nomen tibi*: the dat. can express possession ('to/for'), rather like the gen. ('of'). 'What is the name to/for you?' = 'what is your name?' Cf. p. 57 line 11 and p. 66 line 122 above. Here begins a series of rapid-fire, repeated questions about identity, as Mercury bullies Sosia into submission.

142 *Sosiam me uocant*: slaves technically have no father! He is actually just a *puer*. But a comic slave still has his comic pride.

147 *mulieris illius*: cf. on line 105 above.

148 *mentiris*: when, of course, it is Mercury who is lying! He ramps up the bullying.

Translation of 2C

MER. What will that slave do? Will he enter through the door into this house? Will he tell the wife of Amphitruo everything about that victory? I shall quickly approach that man and drive him away from this house. Today I shall never allow that fellow to reach this house. **[105]** Since my shape seems to be similar to the shape of that man, I shall adopt the same character. I therefore shall be villainous and deceitful. I shall therefore defend this door and quickly drive that man away from this house.

(*Sosia catches sight of Mercury*)

SOS. Now I shall enter the house and announce the main points of the business to the wife of Amphitruo … **[110]** but who is this fellow? Whom do I see in front of the house? Do I see a soldier? For that man certainly seems to be defending the door, as a soldier [would]. I implore [you], by Hercules, how strong he is! It does not make me happy … surely my reception will be fisty. I am wretched! For that man will catch me and kill me.

(*Mercury limbers up with his fists, pretending not to see Sosia*)

[115] MER. How great is the weight in this fist, and how great in that …

SOS. I'm done for! How angry he is! Clearly he is weighing his fists, as I think.

MER. If anyone will come [comes] here, he will eat fists.

For a translation of lines 118–34, see ***Text*** pp. 66–7.

[135] MER. If you will not depart at one …

SOS. But I will not be able to depart.

MER. Why will you not be able to depart?

SOS. I will not be able to depart because I live here, and am the slave of this household.

MER. Who is to you [your] master?

[140] SOS. Amphitruo and that man's wife, Alcumena.

MER. And what is to you [your] name, fount of iniquity?

SOS. (*grandly*) Sosia the Thebans call me, son of Davus.

MER. What are you saying? You're lying, thief. *You're* Sosia? *I* am Sosia.

(*Mercury beats up Sosia*)

[145] SOS. I'm dead! He wants to kill me!

MER. You still shouting, you fellow worth nothing? Whose [to whom] slave are you now?

SOS. I'm Sosia, Amphitruo's and of the wife of that man.

MER. You're still an ignoramus. Don't lie. *I* am Sosia, not you.

(*Again Mercury beats that man up*)

[150] SOS. I'm dead, done for.

MER. You still shouting, you worthless fellow? Shut up.

SOS. I shall.

MER. Who is your master? Whose [to whom] slave are you now?

SOS. I don't know. Whom would you like?

[155] MER. Well said. What, then? What is your [to you] name now?

SOS. I don't know. What would you like now?

MER. Well spoken. You are not an ignoramus. But reply: are you Amphitruo's Sosia? Is the wife of that man your mistress?

SOS. But, please, don't call me Sosia.

[160] MER. Good response. For there is no slave of Amphitruo but me.

SOS. (*speaks aside*) There is no fellow so villainous as this one. Who is Amphitruo's slave Sosia but me? Am I now standing before our home? Who is speaking but me? Who lives here but me? Am I ignorant of my name? I shall therefore enter our home.

[165] (*Sosia tries to enter the house through the door but Mercury stops [him]*)

MER. What words are you saying? Are you saying this [is] your home? But this is my home, not yours, nonentity. Don't lie.

(*Again Mercury beats up Sosia*)

SOS. I'm dead! For I am not lying. Who am I, if not Sosia? By Jupiter I swear, **[170]** I am Sosia!

MER. By Mercury I swear, Jupiter does not believe you! When I do not wish to be Sosia, you will be Sosia. Now, since *I* am Sosia, I prefer you *not* to be Sosia. Off with you, fount of iniquity.

(*To prove that he is 'Sosia', Mercury tells Sosia fully and accurately everything that happened in the battle, to Sosia's utter amazement.*)

Now learn the Learning vocabulary at *Text* p. 70.

Exercises for 2C

Page 87

Exercises

1 hic seruus, hunc seruum, huius serui, huic seruo, hoc seruo, hi serui, hos sernos, horum seruorum, his seruis, his seruis; ille miles, illum militem, illius militis, illi militi, illo milite, illi milites, illos milites, illorum militum, illis militibus, illis militibus; haec serua, hanc seruam, huius seruae, huic seruae, hāc seruā, hae seruae, has seruas, harum seruarum, his seruis, his seruis; illud periculum, illud periculum, illius periculi, illi periculo, illo periculo, illa pericula, illa pericula, illorum periculorum, illis periculis, illis periculis; hoc uerbum, hoc uerbum, huius uerbi, huic uerbo, hoc uerbo, haec uerba, haec uerba, horum uerborum, his uerbis, his uerbis; illa mulier, illam mulierem, illius mulieris, illi mulieri, illā muliere, illae mulieres, illas mulieres, illarum mulierum, illis mulieribus, illis mulieribus.

2 *huius patris* genitive; *hāc filiā* ablative; *hae uxores* nominative; *huic animo* dative; *hoc onus* nominative or accusative; *his cenis* dative or ablative; *illo uerbo* ablative; *illud opus* nominative or accusative; *illos dies* accusative; *illis sceleribus* dative or ablative; *illi manui* dative.

3 hunc militem, illi seni, huius puellae, illa consilia, haec pericula, illius feminae.

4 *hi thesauri* nom. pl.; *illius thesauri* gen. s.; *illas sorores* acc. pl.; *hae sorores* nom. pl.; *illa res* nom. s.; *has res* acc. pl.; *illae res* nom. pl.; *huius manus* gen. s.; *illae manus* nom. pl.; *hae manus* nom. pl.; *illas mulieres* acc. pl.; *hae mulieres* nom. pl.; *illi puero* dat. sing.; *hoc puero* abl. s.; *illae feminae* nom. pl.; *huic feminae* dat. s.; *illius feminae* gen. s.; *hic dies* nom. s.; *illos dies* acc. pl.; *hi dies* nom. pl.

5 *huius amici*, this friend's, *huius lunae*, this moon's, gen., m./f./n.; *illum puerum*, that boy, *illum fratrem*, that brother, acc. s. m.; *illā uxore*, [by] that wife, *illā manu*, by that hand, abl. s. f.; *hoc officium*, this duty, *hoc nomen*, this name, *hoc aurum*, this gold, nom./acc. s. n.; *haec corona*, this crown, *haec manus*, this hand, *haec res*, this thing, nom. s. f.; *haec opera*, these works, *haec negotia*, these businesses nom./acc. pl. n.; *illos ciuīs*, those citizens, *illos deos*, those gods, acc. pl. m.

6 with these women; in that head; to this matter; through that crowd; from that danger.

Page 88

7 in hanc scaenam; cum illā muliere; per hos ignīs; cum illis fratribus; in hoc oculo; in illud oppidum; per haec pericula.

Reading exercises

(a) That soldier (subj.) this woman (obj.) to/for this young man (dat.) to believe (NB takes dative)

ille miles hanc mulierem huic iuueni credere *uult.*
That soldier wants this woman to believe this young man.

(b) That … slave (obj.) of this old man
illum huius senis seruum *uideo.*
I see that slave of this old man.

(c) This gold (obj.) to/for that soldier this slave (subj.)
hoc aurum illi militi hic seruus *dat.*
This slave gives this gold to that soldier.

(d) With this woman that young man (obj.) this soldier (subj.) soon
cum hac muliere illum iuuenem hic miles mox *uidebit.*
This soldier will soon see that young man with this woman.

(e) To this … woman he (subj.) all this money (obj.) to give
huic ille feminae hanc pecuniam omnem dare *mauult.*
He prefers to give all this money to this woman.

Quotations

(a) The one salvation for the conquered is to hope for no salvation. (b) We cannot change the past. (c) We always strive towards the forbidden and yearn for what has been denied. (d) Once spoken the word flies beyond recall.

EITHER

Reading exercise/Test exercise

Omitted.

Page 89

OR

English–Latin

1 (a) illius filiam hic miles amat.
(b) huius iuuenis pater nescius esse uidetur.
(c) illas arbitror hostes.
(d) hoc magnum officium bonis ciuibus est.
(e) ille miles hanc mulierem defendere uult.
(f) mores harum malos arbitror.

OR

2 plane nihil perficiet hic seruus. nam domum domini intrare et illius uictoriam nuntiare uult. sed has res nullas ille nescius stultusque homo facere poterit. formam enim meam illius formae similem faciam et mores quoque similes. hoc modo, has aedīs defendam, dum dominus meus coniugem illius Amphitruonis amat. plane illius seruus iratus erit, sed aedīs domini intrare aut etiam adgredi non sinam. quam audax et mendax et scelestus sum! quam miser ille seruus stultus erit!

Page 90

Deliciae Latinae

military > *miles*; le, la, il, la > *ille*, *illa*; conative > *conor*; arbitrate > *arbitror*; morals > *mores*.

2D (*Text* pp. 71–7)

Notes for 2D

In Section 2D we cover the perfect indicative active and third principal parts; and ablative phrases of time.

So far we have used two of the four so-called 'principal parts' – the first, *amo*, being the stem on which the present and future tenses are formed, and the second, *amare*, being the infinitive 'to love', and indicator that *amo* is first conjugation. The third principal part is another big one: it is the stem on which the various perfect tenses active are formed – that is, the perfect ('I —ed', 'I have —ed'), the pluperfect ('I had —ed') and the future perfect ('I shall have —ed'). Here we concentrate on the perfect.

As usual, there are regular and irregular formations of the perfect: 1st conj. is *ama-u-i*, 2nd conj. is *monu-i*, 3rd conj. is irregular e.g. *dico dix-i*, 4th is *audi-u-i* and 3/4th is also irregular e.g. *capio cep-i*. So all 3rd and 3/4th conj. just have to be learned, though you will notice certain regular patterns to the stem change. What is regular for all of the perfects is the endings: *-i -isti -it -imus -istis -erunt*.

So: follow the vocabulary closely, paying especial attention to and carefully recording the stem changes in 3rd and 3rd/4th conj. verbs, a few of them seriously off the graph, e.g. *fero ferre TUL-I*! But then the principal parts of 'go' would be 'I go, to go, I went', so we can't really complain.

When a time word is in the ablative, it means 'at, on': so, e.g. *hōrā prīmā* 'at the first hour', *tertiā diē* 'on the third day'.

Page 71

174 *illa nocte*: abl. of time.

175 *uincere*: infinitive. Wait to find out why.

176 *quam*: here meaning 'than'.

177 *donum*: picked up by *pateram*.

178 *ubi ... egit*: note that English uses pluperfect ('had given thanks') after 'when', while Latin uses perfect tense.

179 *multas*: wait to solve.

abiit: *ab-it* means 'he departs' (*ab-eo*); *abi-it* means 'he departed', cf. *redi-it* at line 182.

una nocte: abl. of time.

179–80 *potui* ... *adfuit*: the principal parts of *sum* are *sum esse fu-i* 'I was/have been'. *potui* is actually a shortened form of *pot-fui*, *pot-* ('capable', 'able') + *sum*.

180 *sola*: analyse and solve at *uideor*.

181 *hīc*: careful (macron)!
ille: who is this?

Page 72

182 *ille*: change of subject – so who is it?

184 *hīc*: means 'here'; so what does *illīc* mean?

186 *Sosia ille*: who must that be? *ut ego* is the clue.

194 *adero*: careful! *ad* + what part of *sum*?

196 *laetus* ... *unam*: with whom must these each agree?

Translation of 2D

On that night Jupiter again made love to Alcumena. After a long time the **[175]** long night ended and the sun appeared. Alcumena took badly the fact that Jupiter preferred to conquer the Teleboae and depart before dawn rather than stay. Jupiter therefore gave her a gift, a gold dish belonging to the king of the Teleboae; and when Alcumena had given her thanks to Jupiter, Jupiter left. Nevertheless Alcumena, sad because Jupiter had left after many hours, 'Alas', she said 'I have been able to have pleasure on one night, **[180]** while my husband has been at home. But that man suddenly departed from here away from me before dawn. I now seem to myself [to be] alone here because he is not present but has gone from here.'

Meanwhile Sosia has gone back to Amphitruo and tells him everything about the other [of two] Sosia. He therefore becomes angry because Sosia said 'I have told you ten times even: I Sosia truly am here with you. I am therefore both here and there.' **[185]** Amphitruo refused to believe [him], but preferred to rebuke Sosia. Sosia again said 'It is amazing to me and you, I tell [you]. For that Sosia, like me, reported everything about the battle and knew everything. For he said "We waged war against the Teleboae. This night our ship left harbour, and after a long time our forces destroyed the city and legions of the Teleboae. Afterwards, Amphitruo **[190]** killed the king in battle and took the gold dish belonging to the king of the Teleboae."'

But/truly the angry Amphitruo did not believe [him] but wanted to look into the matter. At the third hour he approached the door and caught sight of Alcumena.

For a translation of lines 193–215, see ***Text*** pp. 72 and 74.

ALC. By Castor, I am sane and well. So keep quiet! A husband ought not to rebuke his wife.

AMPH. But why did you say 'Yesterday I saw you'? For that night I undoubtedly arrived in the harbour; there I dined; afterwards, I slept there in the ship, and I did not enter our house but fought and conquered the Teleboae, destroyed the city and killed the king.

[220] ALC. No, afterwards that night you dined with me and went to bed and …

AMPH. What's that! Sosia, I'm done for!

ALC. … and afterwards undoubtedly told [me] everything about the battle. Further, you gave me a gift, a gold plate belonging to the king of the Teleboae. Then you left before dawn.

AMPH. But I did not give you a golden plate! Who told [you] about a golden plate?

[225] ALC. For my part I heard [about it] from you, took the plate from your hand and thanked you! Do you want to see that plate?

AMPH. For my part I do [want to].

ALC. Hey, you, slave-woman, bring that plate here.

(*Exit slave-woman*)

[230] SOS. Don't believe [it]. (*Sosia nods knowingly at the box he is carrying*) For I undoubtedly placed that plate in this chest.

AMPH. Is the seal secure?

SOS. Take a look.

AMPH. It's secure. Without doubt my wife is lying.

[235] (*The slave-woman returns with the plate*)

ALC. Look, the golden plate.

AMPH. Great Jupiter, what do I see? This is that golden plate! I'm done for, Sosia. Come on, Sosia, break the seal and open the chest.

SOS. (*He breaks the seal, and opens the chest. Everyone becomes silent*) Jupiter! By Jupiter! **[240]** There's no plate here in the chest!

Now learn the Learning vocabulary at *Text* p. 77.

Exercises for 2D

Pages 94–5

Exercises

1 All these verbs follow the patterns set out on ***GE*** pp. 92–4. You merely add *-i*, *-isti*, *-it*, *-imus*, *-istis*, *-erunt* to the perfect stem. We give only the first example in full.
clamo, *clamaui*, *clamauisti*, *clamauit*, *clamauimus*, *clamauistis*, *clamauerent*; *uideo*, *uidi*, *uidisti* etc.; *uinco*, *uici*, *uicisti* etc.; *uincio*, *uinxi*, *uinxisti* etc.; *abeo*, *abiui* (or *abii*), *abiuisti* (or *abiisti*) etc.; *sum*, *fui*, *fuisti* etc.; *do*, *dedi*, *dedisti* etc.; *capio*, *cepi*, *cepisti* etc.; *fero*, *tuli*, *tulisti* etc.; *facio*, *feci*, *fecisti* etc.
If you made a mistake in forming these perfects, check the perfect **stems** on ***GE*** pp. 92–4.

2 *deleuisti* you (s.) destroyed, *deleuistis*; *gesserunt* they did, acted, *gessit*; *uicit* he/she conquered, *uicerunt*; *adfuistis* you (pl.) were present, *adfuisti*; *solui* I released, *soluimus*; *pugnauimus* we fought, *pugnaui*; *abiistis* you (pl.) went away, *abiisti*. NB In each case, the verb could also be translated with 'have', e.g. *deleuisti* 'you (s.) have destroyed'; *gesserunt* 'they have acted'.

3 *do*, you (s.) gave; *credo*, he/she/it believed; *sum*, he was; *debeo*, you (pl.) owed; *maneo*, I remained; *opprimo*, we surprised; *tango*, he/she/it touched; *amitto*, you (s.) lost; *dico*, we said; *exeo*, he/she/it went out. See NB below exercise 2 above for alternative translation of the perfect.

*4 *dedi*, *pugnauimus*, *deleuisti*, *amauit*, *adfuerunt*, *uicistis*, *exii*, *necauerunt*, *respondit*, *gessisti*, *perfecimus*, *tulistis.*

Page 95

5

Pres.	*dormit*	*dormiunt*
Fut.	*dormiet*	*dormient*
Perf.	*dormiuit*	*dormiuerunt*
Pres.	*pugnat*	*pugnant*
Fut.	*pugnabit*	*pugnabunt*
Perf.	*pugnauit*	*pugnauerunt*
Pres.	*delet*	*delent*
Fut.	*delebit*	*delebunt*
Perf.	*deleuit*	*deleuerunt*
Pres.	*gerit*	*gerunt*
Fut.	*geret*	*gerent*
Perf.	*gessit*	*gesserunt*

Pres.	*est*	*sunt*
Fut.	*erit*	*erunt*
Perf.	*fuit*	*fuerunt*
Pres.	*aufert*	*auferunt*
Fut.	*auferet*	*auferent*
Perf.	*abstulit*	*abstulerunt*
Pres.	*redit*	*redeunt*
Fut.	*redibit*	*redibunt*
Perf.	*rediit*	*redierunt*
Pres.	*decipit*	*decipiunt*
Fut.	*decipiet*	*decipient*
Perf.	*decepit*	*deceperunt*

*6 *stabit* he will stand, future; *dederunt* they gave, perfect; *credet* he will believe, future; *aderis* you (s.) will be present, future; *uicisti* you (s.) have conquered, perfect; *pugnabunt* they will fight, future; *soluunt* they release, present; *delent* they destroy, present; *gerent* they will wage, future; *mansi* I remained, perfect; *inuenistis* you (pl.) have found, perfect; *perficies* you (s.) will complete, future; *habes* you (s.) have, present; *monuistis* you (pl.) warned, perfect; *defendit* he defends, present *or* he defended, perfect; *fūgit* he has fled, perfect; *soluit* he releases, present, *or* he released, perfect.

Exercise

(a) Amphitruo, undoubtedly angry, heard his wife's words and again rebuked her; she therefore was not silent, but suddenly replied.
(b) At home Alcumena greeted her husband, as she ought; afterwards, she offered many thanks because she possessed a golden pot.

(c) Before dawn Amphitruo returned home and said to his wife ‘I am now at home. For this night my army has destroyed the enemy.’
(d) At this time of night everyone ought to sleep; but Alcumena had her pleasure with Jupiter.
(e) At that hour Sosia returned into the city and said everything about the lying Mercury.
(f) ‘No’, said Amphitruo, ‘that night I did not give you a golden plate; why did you not believe me? I do not wish to suspect you to be a liar; but if you are now lying, I shall rebuke you.’

*Reading exercise

A very bold man (a); at that time (c); on this night (c); about your danger (b); in the silent night (c); by sad old men (b); a very bold slave (a); with me (b); in many hours (c); a long time afterwards (c); a very beautiful woman (a); out of the camp (b); at that time of night (c); with my wife (b); in ten years (c).

Page 96

Quotations

(a) The defender of a fault says to me, ‘We also did this as young men.’ (b) Tell me, what have I done, except that I have not loved wisely? (c) We were Trojans: Troy was [Troy has existed, is a ‘has been’]. (d) You have played enough, eaten and drunk enough; it is time for you to leave. (e) Nature has given us the seeds of knowledge; it has not given [us] knowledge.

Reading exercise/Text exercise

Omitted.

** English-Latin

1 (a) hoc tempore diei, iuuenis tacitus in aedīs abiit.
(b) cur me suspicaris? mihi non credidisti ubi dixi ‘tu mihi illam aulam auream dedisti’.
(c) uerum post non adfui, ubi exercitus tuus bellum in urbem gessit et uicit.

Page 97

(d) illa nocte ergo castra hostium subito deleuimus et oppidum cepimus.
(e) hāc horā milites iratos timere non debuistis.
(f) exercitus signum uidit et e castris discessit; sine dubio bellum in hostīs mox geret.

OR

2

AMPH. cur illic tacita stas, uxor? quid dixi?
ALC. me castigauisti, uir. at uero nihil feci. dic mihi: sumne ego femina nullā continentiā?

AMPH. sed dixisti 'hac nocte mecum adfuisti.' ego igitur 'mentirisne?' inquam. 'tune me illā nocte uidisti?'

ALC. me mentiri/mendacem esse suspicaris, sed te sine dubio uidi. cur mihi credere non potuisti?

AMPH. quod illā horā tecum domi non adfui, sed in hostes bellum gessi.

Deliciae Latinae

Word-building

Exercises

1 *iuuenis* young man, *iuuentus* youth; *scio* I know, *scientia* knowledge; *timeo* I fear, *timor* fear; *uir* man, *uirtus* manliness, courage; *pulcher* beautiful, *pulchritudo* beauty; *pauper* poor, *paupertas* poverty; *prae-* before *dico* I say, *praedictio* prediction; *facilis* easy, *facilitas* ease; *male-* badly, *facio* I do, *malefactor* evildoer; *clamo* I shout, *clamor* shout(ing); *ciuis* citizen; *ciuitas* citizenship; state; constitution.

2 *uirtutis*, *pulchritudinis*, *paupertatis*, *facilitatis*, *timoris.*

Page 98

3 *Scipio*, *Cicero*, *longitudo*, *uictor*, *cupiditas*, *eruptio*, *iuuentus*, *libertas*, *explorator*.

4 Scipio, Cicero, length, victor, lust, eruption, youth, liberty, spy.

Page 98

Exercise

familia household, + *-ris* – *familiaris*, to do with the household; *facio* I do, + *-ilis* = *facilis*, do-able, thus easy; *audio* I hear, + *-ibilis* = *audibilis*, audible; *in-* not + *credo* I believe, + *-ibilis* = *incredibilis*, incredible; *fero* I bear, + *-ilis* = *fertilis*, fertile; *scaena* stage, +*-icus* = *scaenicus*, pertaining to the stage; *fur* thief, + *-iuus* = *furtiuus*, pertaining to thieves; *senex* old man, + *-ilis* – *senilis*, pertaining to old men; *honor* honour, + *-bilis* = *honorabilis*, honourable; *oculus* eye, + *-eus* = *oculeus*, full of eyes; *aqua* water, + *-arius* = *aquarius*, pertaining to water; *pecunia* money, + *-osus* = *pecuniosus*, full of money; *uir* man, + *-ilis* = *uirilis*, pertaining to men; *uxor* wife, + *-ius* = *uxorius*, pertaining to wives; *domus* house, + *-icus* = *domesticus*, pertaining to the house; *nomen* name, + *iuus* = *nominatiuus*, pertaining to naming; *do* I give, + *-alis* = *dotalis*, pertaining to a dowry; *animus* mind, spirit, + *-osus* – *animosus*, full of spirit; *ciuis* citizen, + *-ilis* – *ciuilis*, pertaining to citizens; *iuuenis* young man, + *-ilis* = *iuuenilis*, pertaining to young men.

Word exercise

praeda booty (*ae* becomes *e* in English); *tempus* (stem *tempor-*) time; *urbs* city; *tacitus* quiet; *pugno* I fight; *deleo* I destroy; *debeo* (stem *debit-*) I owe; *soluo* I release; *ante-* before; *camera* room; *gratiae* thanks; *signum* military standard, sign; *uoluptas* pleasure.

2E (*Text* pp. 78–83)

Notes for 2E

In Section 2E we cover future indicative deponents; and the genitive of value.

Present deponents exhibited the personal ending *-r -ris -tur -mur -mini -ntur*, added to the present stem + key vowel.

Page 78

241 *ingrediar*: fut. deponent, like *nascentur* 242, *mentietur* 245, *progrediar* 246, *eloquar* 246 etc.

244 *nihili*: this is in the gen. and means 'of no value'.

250–1 *neque me ... audebunt*: your first seriously complex sentence, so keep a firm grip on your cases. *me* is acc./object; so too is *illum*. Who are the subjects and what the main verb? That leaves *prohibere* and *mittere* to sort out. Hint: *prohibeo* means 'I prevent X (acc.) from —ing (inf.)'

252 *tanti ... quanti*: 'of such value [gen.] as/of what value [is a] …'.

253 *Bromia*: she is appropriately named after a 'maenad', a deranged worshipper of Dionysus/Bacchus associated with miracles. The scene is highly melodramatic.

256 *strepitus ... tonitrus*: typical alliterative and assonantal Plautine word-play.

Page 80

276 *intrat Jupiter*: in the play, Jupiter says that Hercules will do great deeds, but he does not enumerate them. He does in this version, being keen to practise his future deponents.

Translation of 2E

JUP. (*goes out into the house*) I shall enter the house from here; for Alcumena inside will soon give birth and two sons will be born.

AMPH. (*enters and rebukes the other Amphitruo for his villanies, ignorant of Jupiter's tricks*) Wretched me, I'm done for! What shall I do? That Amphitruo is worthless! **[245]** Never, by Pollux, will he lie about this matter unpunished! For I shall go to the king and tell him the whole matter; by Pollux, I shall take revenge on that Amphitruo today! Never will I allow him to escape! But where is he? I don't know – unless that man has gone inside here to my wife. What shall I do now except follow him here into the house and kill [him]? If I [shall] catch sight of him, I shall immediately consign [him] to death on account of his crimes! **[250]** Neither Jupiter nor all the gods will dare to prevent me sending that man to death at once, even if they [will] want to. Now I shall enter here into the house. The other Amphitruo will be worth as much as [of such (value)], of how much [value] is] a rotten mushroom!

(*Enter Bromia with news of the dramatic birth of the children*)

For a translation of lines 254–75, see ***Text*** pp. 78 and 80. Note that at *Text* p. 80 the speech 'Heavens … sacrifice' is spoken by AMPH. (and not ALC.).

(*Enter Jupiter*)

JUP. Do not be afraid, Amphitruo, or concern yourself! Because of your manliness, I shall not allow you and yours to suffer ill. I shall protect you and the life of your [sc. family], and will tell you the future. Hercules will wrestle with the Nemean lion, win its coat and use it as a protection. He will advance towards Lerna, attack the Hydra with nine heads and **[280]** consign it to death. Then he will pursue and kill the Erymanthian boar. He will come back from Arcadia with the fierce stag. He will hunt and kill the Stymphalian birds on the island of Mars. In one day he will try to clean the stables of king Augeas. He will divert a river into the stables and be successful. He will set out for the isle of Crete and return with the Minotaur into Greece. He will send to their death Diomedes, **[285]** the king of Thrace, and that man's four horses (for these feed on human flesh). And he will direct his efforts to four other labours and at last, unknowing of death, will go into the heavens. So on account of my son, Amphitruo, you will win immortal glory. You will make peace with your wife Alcumena and not be angry; so go inside to her and embrace her. I shall return to the heavens.

[290] AMPH. I shall do as you command. I shall not be afraid, nor concern myself. I shall here go inside to my wife and embrace [her]. Now, audience, applaud.

Now learn the Learning vocabulary at *Text* p. 82.

Exercises for 2E

Page 101

Exercises

1 *opina-bor*, *opina-beris* etc. and *conspica-bor*, *conspica-beris* etc. – as for *mina-bor* ***GE*** p. 100; *uide-bor*, *uide-beris* etc. – as for *pollic-ebor* ***GE*** p. 100; *irasc-ar*, *irasc-eris* etc. *obliuisc-ar*, *obliuisc-eris* etc. – as for *loqu-ar* ***GE*** p. 100; *menti-ar*, *menti-eris* etc. – as on ***GE*** p. 100; *egredi-ar*, *egredi-eris* etc. and *pati-ar*, *pati-eris* etc. – as for *progredi-ar* on ***GE*** p. 100.

2 I shall think *opinabimur*; you (s.) will lie *mentiemini*; he/she will pray *precabuntur*; you (pl.) will seem *uideberis*; you (s.) will speak *loquemini*; we shall promise *pollicebor*.

3 *precaberis*; *minabitur*; *uidebuntur*; *loquemini*; *progrediar*; *opinabimur*; *conabuntur*; *sequetur*.

4 *minabitur* he/she/it will threaten; *precabuntur* they will pray; *opinabor* I shall think; *uidebimini* you will seem; *conspicabitur* he/she/it will catch sight of; *sequetur* he/she/it will follow; *loquentur* they will speak.

5 *arbitraris* you (s.) think; *conatur* he/she/it tries; *patiuntur* they suffer; *loquimini* you (pl.) speak; *sequimur* we follow; *adgrederis* you (s.) go up to; *moror* I delay; *opinamur* we think; *progredimini* you (pl.) advance; *uidetur* he/she/it seems; *mentior* I am lying.

6 *dedit*, perfect ('he/she/it gave'); *conaberis*, future ('you will try'); *mentitur*, present ('he/she/it lies'); *uidebitur*, future ('he/she/it will seem'); *fecerunt*, perfect ('they (have) made'); *amant*, present ('they like'); *delent*, present ('they destroy'); *dicent*, future ('they will say'); *loqueris* future ('you (s.) will speak'); *tulisti*, perfect ('you (s.) (have) carried').

Exercise

1 (a) Because of Jupiter Alcumena will seem to Amphitruo to be nothing except a woman of no account.
(b) Unless you [will] embrace me again, I will not embrace you on this night.
(c) Although Alcumena was a wife of great self-control, Amphitruo did not believe her.
(d) If your life is [will be] long, you will receive long trouble.
(e) You will catch sight of nothing unless you [will] dare to go inside to your wife.

Page 102

(f) Although I was angry because of Jupiter's trick, I shall prefer to thank my wife for both sons, the one mine, the other Jupiter's.
(g) What is it? Is it the voice of Jupiter I can hear? Misery me! I shall flee, because he will catch sight of me and grow angry.

Quotations

(a) The humble have a hard time when the powerful disagree. (b) Divine nature gave the fields, human skill built the cities. (c) [For] I remember, I remember and I shall never forget that night. (d) Here, where Rome, the capital of the world, now is, was a tree, grass, a few cattle and the odd cottage. (e) Religion produced wicked and impious deeds. (f) Nobody was an utter scoundrel suddenly.

Reading exercise/Test exercise

(a) + (iii): I will not believe you, although without doubt you are a very virtuous man.
(b) + (vi): You are not like me, although you seem to be like [me].

Page 103

(c) + (ii): Today I shall think you a worthless fellow, unless you give me thanks.
(d) + (iv): Don't be angry with me, unless you want me to get angry with you.
(e)+ (i): I prefer to believe you, although you worry me because of your tricks.
(f) + (v): My wife, you will make life sad for me, unless you [will] allow me to embrace you.

English–Latin

(a) si mihi non credis, irascar.
(b) nihil me sollicitat nisi uxor mendax.
(c) ille homo mihi uidebitur tanti esse quanti seruus scelestus.
(d) uxorem meam non amplexabor nisi illum hominem ex aedibus mittere audebit.
(e) hoc tempore uocem nullam audire possum nisi tuam.
(f) quamquam mors res mala non erit, omnes uitam longam agere malunt.

OR

AMPH: quid faciam? quamquam illam amo et credere uolo, mentitur uxor mea. femina nihili est.
ALC: debes mihi credere, Amphitruo. noli igitur me castigare aut minari. uxor enim numquam uiro mentiri debet.
AMPH: noli hoc iterum loqui! irascar ego. hac enim nocte, ubi tecum non adfui, homo ille in aedis nostras intrauit. duosne uiros habes?

Page 104

ALC: tace! uir meus es, neque alter est, et tu in aedīs nostras uenisti! uir nullus tibi similis esse potest!
AMPH: tace et tu! si alterum uirum illum inueniam, hoc promitto: illius uita non longa erit. propter scelera morti illum mittam!

Deliciae Latinae

Pages 104–5

Word exercise

uita life; *malum* evil; *uox* voice and *fero* I carry; *castigo* I punish; *sollicitus* worried; *patior* I endure; *mors* death; *accipio* I receive; *ingredior* I go in.

Consult an English dictionary for meanings.

Exercise

Consult an English dictionary for meanings.

Adjectives: *in-* not + *audio* I hear + *-ibilis*; *in-* not + *re-* back + *uoco* I call + *-abilis*; *miles* soldier + *-arius*; *capio* (stem *capt-*) I take + *-iuus*; *laudo* I praise + *-abilis*; *urbs* city + *-anus*; *scaena* stage + *-icus*; *nuptiae* marriage + *-alis*; *in-* not + *pecunia* money + *-osus*; *filius* son + *-alis*; *uideo* (stem *uis-*) I see + *-ibilis*.

Nouns: *frater* brother + *-itas*; *soror* sister + *-itas*; *sub-* beneath + *mitto* (stem *miss-*) I send + *-io*; *nomino* (stem *nominat-*) I name + *-io*; *audio* (stem *audit-*) I hear + *-io*; *uicinus* neighbouring + *-itas*; *admoneo* (stem *admonit-*) + *-io*; *sto* (stem *stat-*) I stand + *-io*; *uideo* (stem *uis-*) I see + *-ibilitas*; *uideo* (stem *uis-*) I see + *-io*; *mitto* (stem *miss-*) + *-io*; *longus* + *-itudo*; *insto* I urge + *-antia*; *adrogo* I claim + *-antia*; *fugio* (stem *fugit-*) I flee + *iuus*.

Section 3 **Early Roman history: from Aeneas to Hannibal**

3A (*Text* pp. 86–94)

Notes for 3A

The translation remains close to the Latin but becomes moderately colloquial here and there.

In this Section we concentrate on *is*, *ea*, *id*, ‘that’, pl. ‘those’, and ‘he, she, it’, which functions as an adjective and pronoun, like *ille* and *hic*. Thus ***Text*** line 2 *id* ‘that’, *ea* ‘she’; line 3 *eam* ‘her’, *id* ‘that’ and so on. All are in the vocabulary.

We also introduce comparative and superlative adjectives – ‘longer’, ‘longest’ in English, most commonly *-ior, -issimus* in Latin (e.g. ***Text*** line 2 *iratissima* ‘very angry’, ‘angriest’, line 11 *pulchrior* ‘more beautiful’). Note that in comparative constructions the word *quam* means ‘than’, a meaning you learned at 2C (e.g. line 11, *pulchrior … quam alia* ‘more beautiful than another’).

For the first time here, you also meet phrases in the accusative which express the time over which something occurs (e.g. line 20 *breue tempus* ‘for a short time’; line 27 *plurimos annos* ‘for very many years’; line 29 *omnem uitam* ‘for all of your life’). These are glossed as units in the running vocabulary.

Notes for 3A(i)

Page 86

2 *iratissima*: lit. ‘very angry’, but as often, English idiom requires an adverb where Latin uses an adjective. Tr. ‘very angrily’.

3 *formosissimae*: f. s. dat, so referring to a female, in this case a goddess.

4 *propter hoc mālum – malum minimum*: note the pun on *mālum* ‘apple’ and *malum* ‘bad thing’ (and cf. the old school mnemonic, used by Benjamin Britten in his opera *Turn of the Screw*, ‘*mālō* I would rather be, *mālō* in an apple-tree, *malō* than a naughty boy, *malō in adversity*’).

5 *discordia Iunoni … fuit*: lit. ‘there was discord to/between Iuno … etc.’; dat. of possession (see ***GE*** **48**).

Page 88

19 *plus pulchritudinis*: lit. ‘more of beauty’. *Plus* is a noun, not an adjective, and therefore takes a genitive case to express the comparison.

35 *inuisi*: note that this adjective governs the dative case, which explains *Iunoni et Mineruae* ('hateful to', 'hated by').

36 *laetissimus*: see n. above on *iratissima*.

Translation of 3A(i)

When Peleus married Thetis, Jupiter summoned very many gods to the feast, but not Eris (that is, Discord). She, very angry, wrote upon a golden apple 'to the most beautiful (sc. goddess)'. Then she came to the door and through it sent that apple into the middle. And because of this apple – a very small disaster – very great **[5]** discord arose between Juno, Venus and Minerva. Those goddesses therefore because of that discord said to Jupiter:

> 'You, King of the Gods, give judgement; which of us is the most beautiful?'

Jupiter for a short time thought to himself. Then he replied to them:

> 'Do not ask me! I prefer to retain my usual judgement. For I love you all **[10]** equally and you all appear to me to be very beautiful. Never does one of you seem to me to be prettier than another. I am the worst judge for you, not the best. But there is a Trojan youth, Paris by name. He is very handsome and will be a much better judge of you than I. Accept his judgement rather than mine.'

[15] Jupiter therefore said to Mercury: 'Bring those goddesses down onto mount Ida to Paris and say to him: "Which of those goddesses seems to you to be the most beautiful? You judge the beauty of the goddesses!"' When the goddesses came to Ida, Mercury said to Paris: 'Shepherd, which of these goddesses seems to you [sc. to be] to be the most lovely? Which displays more beauty?'

[20] Paris thinks for a short time. Then (sc. he says):

> 'Why are you asking me? I am not worthy. For I am a shepherd and I shall be a better judge of goats than of goddesses. These all seem to me to be very beautiful. But tell me, shall I judge them as they are? For it seems better to me to judge them naked, because that way they will display more beauty.'

[25] Mercury replied:'Do as you wish, shepherd.'

When they are naked, each goddess speaks privately to him.

Juno said to him: 'You will be very powerful and you will rule in all lands for very many years.'

Minerva (sc. said) to him: 'You will be the bravest among mortals and for your whole life **[30]** you will know the best crafts.'

But Venus (sc. said) to him: 'There is a Greek woman, Helen by name, and the most beautiful of all (sc. women). If you see in me more beauty and you (will) judge me the most beautiful, I shall give her to you. You will have her as a wife more beautiful than all the others.'

Paris therefore thought for a short time. Then he judged Venus to be more beautiful **[35]** than the other goddesses; and because of that judgement, the Trojans were hateful to Juno and Minerva. Later, Paris stole Helen and, very happ(il)y, took her off and came to Troy with her and had her as his wife for many years.

Now learn the Learning vocabulary at *Text* p. 89.

Notes for 3A(ii)

55 *Carthaginem, urbem Libyae ... futuram*: here *Carthaginem*, the object of *amauit*, is followed by a participle phrase in which *urbem ... ferocem* is the complement of *futuram*. In English, the word *futuram* would naturally precede the complement, but you must learn to alter your expectations and follow the Latin as it unfolds. The best way here, perhaps, is to find a good English translation to help you understand the word-order, and then go back to the Latin and read it over a number of times until you can understand it without thinking of the English equivalent.

63 *tantae molis*: lit. 'of such great effort', i.e. 'involving such great effort' (*Aeneid* 1.33, of the founding of Rome).

71 *Lauinii ... urbis*: *urbis* (gen. s.) is in apposition to *Lauinii*, and so is in the same case. This explains also why *Romae futurae* is in the genitive.

79 *his*: dat., i.e. the Romans.

80 *aspera*: this could go with *Juno* ('harsh Juno') or *consilia* ('harsh plans'). Cf. *Aeneid* 1.278–82, of Jupiter's promise that Juno will eventually become a friend of Rome. Different readers will make different choices here.

Translation of 3A(ii)

For a translation of lines 38–51, see ***Text*** p. 90.

The leader of the Trojan race was Aeneas. He was the son of Venus and Anchises (she was a goddess, he a mortal). When the Greek soldiers had destroyed Ilium, Aeneas in exile left [leaves] the shores of Troy and for very many years suffered [suffers] many [sc. trials] trials because of the anger of Juno, **[55]** the wife of Jupiter. For, because Juno loved Carthage, a city of Libya destined to be rich, cruel and fierce – no, richer, crueller and fiercer than all other cities – she did not wish the Trojans to found Rome, a city richer, fiercer and better than Carthage. Thus however did the Fates wish: 'That is destined to be fate: the Trojans will found Rome and **[60]** Carthage, the worse city, they will conquer in three very cruel and very fierce wars.' Juno however wished to keep Aeneas away from Italy, around all the seas, for many years. '(Of) so much effort was it to found the Roman race.' …

For a translation of lines 64–78, see ***Text*** p. 92.

'For these I do not place limits or a time-scale for their affairs: **[80]** I have
granted power without end. Nay, cruel Juno will alter for the better her

plans (or, 'Juno will after for the better her cruel plans'), and shall cherish with me the Romans, the masters of the world and the race that wears the toga.'

Now learn the Learning vocabulary at *Text* p. 94.

Exercises for 3A

Page 106

Exercises

1 s.: *id bellum*, *id bellum*, *eius belli*, *ei bello*, *eo bello*; pl.: *ea bella*, *ea bella*, *eorum bellorum*, *eis bellis*, *eis bellis*; s.: *ea urbs*, *eam urbem*, *eius urbis*, *ei urbi*, *eā urbe*; pl.: *eae urbes*, *eas urbes*, *earum urbium*, *eis urbibus*, *eis urbibus*; s.: *is pastor*, *eum pastorem*, *eius pastoris*, *ei pastori*, *eo pastore*; pl.: *ei pastores*, *eos pastores*, *eorum pastorum*, *eis pastoribus*, *eis pastoribus.*

Note: *bellum* is 2nd declension neuter; *urb*s is 3rd declension feminine; *pastor* is 3rd declension masculine.

Page 107

2 *eius regis* gen. s.; *ei exercitūs* nom. pl.; *ei uxori* dat. S.; *iis bellis* dat./abl. pl.; *eam uxorem* acc. s.; *eorum nominum* gen. pl.; *ea moenia* nom./acc. pl.; *ea nox* nom. s.; *eum annum* acc. s.; *eos milites* acc. pl.

3 eos dies; eam uictoriam; eius belli; eis/iis regibus; eos pastores; id bellum; ei deae; ei/ii mores; eius; eis/iis; eius; ei; ei; eā nocte

4 *ei* goes with *uiri* (nom. pl. m.), *feminae* (dat. s. f.), *exercitui* (dat. s. m.), *arbitro* (dat. s. m.), *patres* (nom. pl. m.)
eae goes with *deae* (nom. pl. f.), *res* (nom. pl. f.)
ea goes with *bella* (nom./acc. pl. n.), *Italia* (nom. s. f.), *uirtus* (nom. s. f.), *urbs* (nom. s. f.), *capita* (nom./acc. pl. n.), *manus* (nom. s. f.)
eius goes with *operis* (gen. s. n.), *arbitri* (gen. s. m.), *rei* (gen. s. f.), *exercitūs* (gen. s. m.), *aedis* (gen. s. f.)
eis goes with *signis* (dat./abl. pl. n.), *gentibus* (dat./abl. pl. f.), *bellis* (dat./abl. pl. n.), *uiris* (dat./abl. pl. m.), *moribus* (dat./abl. pl. m.)

5 in that town; because of that courage; at their house; at that time; via that road; with her; on that night; into that city; for those hours; to those soldiers; for that night; for many days; in that year; for that time

6 cum eis/iis mulieribus; eā horā; apud eum; in eam scaenam; in eis/iis urbibus; propter ea pericula; eis/iis noctibus; propter id bellum; eas horas

7 hae; (b) eos/illos; (c) eius/illius; (d) eius/illius; (e) earum/illarum

Page 109

Exercise

longiorem/longissimum diem; longiore/longissimā nocte
celeriores/celerrimi milites; celeriore/celerrimo oculo
ingentiores/ingentissimae aedes; ingentiorem/ingentissimam familiam
pulchrioris/pulcherrimae manūs (gen. s.) *or* pulchriores/pulcherrimae manus (nom. pl.); pulchriorum/pulcherrimarum mulierum
stultiora/stultissima consilia; stultiori/stultissimo homini; stultiorum/stultissimorum operum
asperioribus/asperrimis bellis; asperiorum/asperrimorum annorum; asperiori/asperrimae genti

Page 110

Exercises

acrior/acerrimus keener/keenest; *fortior/fortissimus* braver/bravest; *melior/optimus* better/best; *nigrior/nigerrimus* blacker/blackest; *similior/simillimus* more like/most like; *maior/maximus* greater/greatest; *celerior/celerrimus* swifter/swiftest; *minor/minimus* smaller/smallest; *scelestior/scelestissimus* more wicked/most wicked; *stultior/stultissimus* stupider/stupidest; *peior/pessimus* worse/worst; *tristior/tristissimus* sadder/saddest; *facilior/facillimus* easier/easiest; *plus/plurimus* more/most; *ingentior/ingentissimus* huger/hugest

Reading exercise

(a) *quam hanc*: I have never seen a longer night than this.
(b) *quam ille*: This shepherd is better looking than that one.
(c) *quam huic*: I shall give to that judge more gold than to this one.
(d) *quam hic*: He is a man of greater courage than this man.
(e) *quam mendacem*: I prefer a very stupid slave to a lying one.
(f) *quam hoc*: I shall never be able to wage a greater war than this one.
(g) *quam illi*: There never were braver soldiers than those.
(h) *quam illam*: Have you ever seen a woman more similar to a goddess than her?
(i) *quam eas*: Shall I ever lay eyes on more beautiful goddesses than those?

Page 111

Quotations

(a) Later thoughts, so they say, are accustomed to be wiser. (b) Golden reins / a golden bridle don't/doesn't make a horse better. (c) I see better things and I approve of them, [but] I pursue worse things. (d) No slavery is more degrading than [a] voluntary [one]. (e) Love reason: love of this will arm you against the most difficult situations/things.

Reading exercise/Text exercise

Omitted.

Page 112

** English–Latin

1 (a) haec uictoria maior quam illa fuit.
(b) eis annis propter regem stultiorem multi milites fortissimi bellum longissimum gesserunt.
(c) nihil melius est quam ciuium optimorum officium.
(d) deorum sapientia maior quam hominum est.
(e) frater meus patri meo similior est quam mihi.
(f) nihil peius est quam hoc malum.

2 Aeneas Ilium reliquit et ad Carthaginem uenit. Carthago urbs ditissima fuit. sed di ei fatum melius uoluerunt. Carthaginem reliquit et ad Italiam uenit, ubi urbem condidit maiorem futuram et ferociorem quam Carthaginem. multos annos in urbe eā regnauit. post, filius eius moenia urbis maioris posuit. triginta annos regnauit. tum post trecentos annos, Romulus urbem Romam condidit, omnium maximam.

Deliciae Latinae

Word exercise

bellum, iudicium/iudex, regno, pastor, asper, relinquo, equus, meditor, breuis

Page 113

Everyday Latin

The law does not concern itself with minutiae.

3B (*Text* pp. 95–100)

Notes for 3B

You have already met the perfect tense ('I —ed', 'I have —ed') of active verbs (Section 2D). Here we introduce the perfect tense of deponent verbs. This tense has the same meaning, but a different formation, involving parts of *sum*, e.g. ***Text* 3B(i)**, line 84 *mentita est* '(she) lied', line 87 *minatus est* '(he) threatened' etc.

Remove *sum*, however, and you are left with the so-called perfect participle, 'having —ed', e.g. ***Text* 3B(i)**, line 83 *natus* 'having been born', line 84 *facta* 'having become', 'having been made' etc. These too we examine.

Notice that participles can build up quite complex clauses around themselves, as if they were main verbs. One can say 'He threatened the twins with death'; but one can also say 'Having threatened the twins with death, he [did something else].'

Notes for 3B(i)

Pages 95–6

85 *hoc*: 'this', i.e. the fact that she was pregnant.

100 *auguramur*: taking omens by watching the flight of birds was one of the most characteristic modes of divination in Rome. Here the story looks forward to the official institution of the College of Augurs, the state's body of experts on signs sent by the gods and their interpretation.

109 read *sīc* (macron missing).

Translation of 3B(i)

The first founder both of the city and of the empire was Romulus, born of Mars and Rhea Silvia, a priestess of Vesta. The priestess, having been made pregnant by Mars, did not lie, **[85]** but confessed this about herself and soon gave birth to twin boys. Rumour did not delay, but at once made the matter public. However, King Amulius, fearing greatly for himself and his rule, immediately threatened the lives [lit. life] of the twins; for he wished to kill Romulus along with his brother Remus. Therefore he boldly cast them in the river.

Page 96

But they did not die, because Tiber held back his stream, and **[90]** a she-wolf, having followed the wailing of those boys, offered her dugs to the infants. Faustulus, a royal shepherd, found them. Then with the twins he quickly betook himself to his cottage and brought them up well.

When they became youths, the twins killed Amulius and to Numitor, their grandfather, they restored the kingdom. But Romulus wished to build the walls of a new city. **[95]** Romulus thus addressed his brother:

'Remus, do you want to build a new city?'

Remus replied to him:

'Yes indeed. But which of us two shall rule the city?'

Romulus, addressing his brother, replied:

[100] 'Why do we not take the auguries?'

Remus therefore betook himself onto the Aventine hill, Romulus onto the Palatine; the former saw six vultures, the latter twelve. Because he was the victor, Romulus called his city 'Rome', as they say. Happy because of the augury, the citizens began to build the fortifications and soon the foundations of the new wall were made. **[105]** Romulus, addressing his guard, Celer, gave the following orders:

> 'I do not wish anyone to cross the walls; for they are very small. If anyone dares to cross (sc. them), kill him!' Celer, having promised this, stayed near the walls.

This order however Remus did not know about. To the foundations he betook himself. There, having seen the very small walls, he scorned (sc. them). Having said 'Thus shall the people be safe?', and not **[110]** having delayed, he foolishly dared to cross the walls. Celer quickly killed Remus (sc. for) having foolishly dared this.

Now learn the Learning vocabulary at *Text* p. 97.

Notes for 3B(ii)

Page 98

118 *uīcīnās*: 'neighbouring' (with *gentēs*). This is an adjectival form of the word *uīcīn-us ī* 2m. which you learned at 1C.

125 *orta est uis*: lit. 'violence arose': 'the use of force was initiated' would be less literal.

135 *nam cupiditas ... preces sunt*: quoted almost without alteration from Livy's account. Consider the implications for the Roman view of women and compare (and contrast?) with modern ones.

Translation of 3B(ii)

For a translation of lines 112–22, see ***Text*** p. 98.

Romulus therefore, having thought to himself for a short time, prepared a show for the neighbouring tribes. Very many people having come to Rome gathered together, especially **[125]** the children and wives of the Sabines. When the time for the show arrived, then violence arose, and the Roman youths, having delayed not much, swiftly carried off the unmarried women of the Sabines.

The parents of the unmarried women fled unhappily, and angr(il)y prayed earnestly to the gods; Romulus, however, spoke kindly to the unmarried women as follows:

> 'Do not be greatly angry with us, but rather be angry with your fathers. For they, **[130]** most arrogant men, did not promise us marriage(s). However, we very much want to marry you and to have (you) as our wives. Soften your anger and kindly give us your hearts, as very dear wives. Often from an injury, friendship arises.'

With these words he softened slightly the minds of the unmarried women.

For a translation of line 135, see ***Text*** p. 98

Now learn the Learning vocabulary at *Text* p. 100.

Exercises for 3B

Page 117

1 meditatus/a/um sum/es/est, meditati/ae/a sumus/estis/sunt; conatus/a/um sum/es/est, conati/ae/a sumus/estis/sunt; uisus/a/um sum/es/est, uisi/ae/a sumus/estis/sunt; oblitus/a/um sum/es/est, obliti/ae/a sumus/estis/sunt; profectus/a/um sum/es/est, profecti/ae/a sumus/estis/sunt; mentitus/a/um sum/es/est, mentiti/ae/a sumus/estis/sunt; progressus/a/um sum/es/est, progressi/ae/a sumus/estis/sunt; passus/a/um sum/es/est, passi/ae/a sumus/estis/sunt.

2 I have spoken, *locuti sumus*; it has seemed, *uisa sunt*; she has remembered, *recordatae sunt*; we have lied, *mentitus sum*; they (f.) have entered, *ingressa est*; you (f. s.) have promised, *pollicitae estis*; they (n.) have followed, *secutum est*; he has obtained, *adepti sunt*.

3 *uideor*, he seemed; *adipiscor*, she has obtained; *obliuiscor*, I forgot; *ingredior*, we (f.) have entered; *loquor*, you (m.) spoke; *proficiscor*, they have set out; *fio*, it happened.

4 minata est; profecti sunt; hortatus sum; uisa es; obliti sumus; pollicitus est; factum est; mentiti estis.

5 Give 3rd s. and pl. present, future and perfect of these verbs and translate:

	present	future	perfect
īrāscor 3rd s.	irascitur	irascetur	iratus/a/um est
3rd pl.	irascuntur	irascentur	irati/ae/a sunt
minor 3rd s.	minatur	minabitur	minatus/a/um est
3rd pl.	minantur	minabuntur	minati/ae/a sunt
polliceor 3rd s.	pollicetur	pollicebitur	pollicitus/a/um est
3rd pl.	pollicentur	pollicebuntur	polliciti/ae/a sunt
mentior 3rd s.	mentitur	mentietur	mentitus/a/um est
3rd pl.	mentiuntur	mentientur	mentiti/ae/a sunt
patior 3rd s.	patitur	patietur	passus/a/um est
3rd pl.	patiuntur	patientur	passi/ae/a sunt

Exercise

Having spoken, from *loquor*; having set out, from *proficiscor*; having obtained, from *adipiscor*; having grown angry, from *irascor*; having been born, from *nascor*; having tried, from *conor*; having prayed, from *precor*; having arisen, from *orior*; having suspected, from *suspicor*; having promised, from *polliceor*; having gone out, from *egredior*; having been made/become, from *fio*.

Page 118

Exercises

1 (a) Romulus acquired a kingdom.
(b) Romulus and Remus, after addressing the citizens, invoked the god Mars.
(c) A young woman became pregnant.
(d) The young women, after coming to the city, became wives.
(e) A large show was put on in the city.
(f) The foundations of the city of Rome, once they had acquired a guardian, were safe.

2 (a) Romulus, after speaking to the guardian, ordered him to keep safe the foundations of the city.
(b) The brother of Romulus, having seen the very small walls, mocked them.
(c) The guardian followed the brother of Romulus when he had spotted the very small foundations.
(d) He said this to the brother, when he had spotted the walls 'Do not cross the foundations.'

Page 119

(e) He, however, mocked the words of the guardian when he had said this, and approaching the foundations foolishly dared to cross them.
(f) The guardian, therefore, following the words of Romulus, killed his (i.e. Romulus') brother since he had foolishly dared (to do) this.

*Practice in English

(a) She (subject) writhed (verb) about, convulsed (participle) with scarlet (adjective) pain.
(b) Naked (adjective) she (subject) lay (verb), clasped (participle) in my longing (adjective) arms.
(c) I (subject) saw (verb) three (adjective) ships go sailing (participle) by on Christmas day (construe with both).
(d) Know (verb) you (subject) not / Being (participle) mechanical (adjective) you (subject) ought (verb) not walk / Upon a labouring (adjective) day?
(e) See (verb)! from the Brake the whirring (adjective) Pheasant (subject) springs (verb),
And mounts (verb) exulting (participle) on triumphant (adjective) Wings:
Short (adjective) is (verb) his (adjective) Joy (subject); he (subject) feels (verb) the fiery (adjective) Wound,
Flutters (verb) in Blood, and panting (participle) beats (verb) the Ground.

Page 120

Exercises

1 *uarie*, variously; *audacter*, boldly; *male*, badly; *bene*, well; *laete*, happily; *magnopere*, greatly; *celeriter*, swiftly; *pulchre*, beautifully; *paulum*, a little; *benigne*, kindly.

2 *stulte*, stupidly; *bene*, well; *fortiter*, bravely; *benigne*, kindly; *longe*, far; *similiter*, similarly; *saeue*, cruelly, savagely; *laete*, happily; *magnopere*, greatly; *celeriter*, swiftly; *multum*, much; *misere*, unhappily; *uarie*, variously.

3 He will speak … seriously, sternly, sharply, vehemently, passionately, copiously, bitterly, affably, gently, precisely, flatteringly, kindly, sweetly, briefly and wittily.

Page 121

Exercise

(a) Romulus, addressing himself, said 'If the Romans wish to have wives for themselves, we shall have to make plans on their behalf.'
(b) Therefore he set up a show in his own city.
(c) Many women wished to betake themselves to his show.
(d) Romulus said to himself 'Now the Roman men will be able to seize wives for themselves.'
(e) When the time came for that show, the Romans swiftly seized the young women and made them their wives.

Reading exercises

NB the square brackets show the extent of the participial phrase.

1 (a) Amulius [fearing greatly the sons of Mars] wished to kill (the sons of Mars). Agreeing with *filios*, which serves as object both of *ueritus* and of *necare*.
(b) The king [having delayed for a little] threw them into the river. Agreeing with the subject *rex*.
(c) However, the god saved the boys [when they had entered the river]. Agreeing with the object *pueros*.
(d) The shepherd brought Romulus and Remus [when they had emerged from the river] to his house. Agreeing with the object *Romulum et Remum.*
(e) The twins [having become men] killed Amulius. Agreeing with the subject *gemini*.

Page 122

2 (a) (To) the boys having entered the river (indirect object or object of a verb taking dative case). *Amulius mortem minatus est* (Amulius threatened the boys who went into the river with death.)
(b) The envoys having spoken these words (object). *milites secuti sunt* (The soldiers followed the envoys when they had spoken these words.)

(c) Of the twins having left the river (genitive). *pastor uitam seruauit* (The shepherd saved the lives of the twins after they had left the river.)
(d) (To) those women having followed their fathers (indirect object or object of a verb taking the dative case). *Romulus minatus est* (Romulus threatened those women who had followed their fathers.)
(e) Remus having dared to cross the walls of the new city (object). *Celer necauit* (Celer killed Remus, since he had dared to cross the walls of the new city.)

Quotations

(a) It's not living that's good, but living well. (b) No one puts on a toga unless he's dead. (c) The wealth of many exceptionally powerful people rules out loyal friendships: for not only is Fortune herself blind, she also generally renders blind those whom she has embraced.

Reading exercise/Test exercise

Page 123

Omitted.

** English-Latin

(a) rex magnopere iratus geminis minatus est.
(b) sed pueros in flumen ingressos pastor seruauit.
(c) Romulus et Remus ciues Romanos audacter adlocuti urbis nouae fundamenta aedificare ausi sunt.
(d) Romulus ciuibus fundamenta noua transire ausis mortem minatus est.
(e) Remus muros Romae futurae minimos conspicatus audax factus est.
(f) custos Remum muros transire conatum necauit.
*_ualde_ 'greatly', 'strongly' would be better (but isn't learned until 6B(v)).

OR

uiri multi ad lucum se tulerunt. sed ad eum lucum adire femina nulla ausa est. Romulus breue tempus meditatus legatos ad urbes uicinas misit. hi legati, multum tempus locuti, uicinos nuptias rogauerunt. uicini autem, imperium Romanorum futurum ueriti, benigne non responderunt. sed Romani uicinos ad spectaculum uocauerunt. iuuenes Romani multas uirgines in urbem ingressas rapuerunt et in matrimonium duxerunt.

Deliciae Latinae

Page 124

Word exercise

For meanings, consult an English dictionary: uarius, spectaculum, aedifico, custos, fundamentum, murus, Mars, nascor, puer, transeo, amor, benignus, celer, coniunx, gratia, imago, populus, frater, se.

3C (*Text* pp. 101–8)

Notes for 3C

Here we concentrate on future participles, 'On the point of —ing', 'about to —'. These are formed by taking the last principal part of a verb and adding *-ur-us -a -um* (cf. fut*ure*), e.g. ***Text* 3C(i)**, line 145 *cognituri* 'destined to find out' (from *cognosco* 3 *cognoui cognitus*). We also introduce here, as a by-product of introducing the future participle, the perfect participle of active verbs, which we use in this course as the 4th principal part (e.g. *cognitus* from *cognosco*). However, we do not bring these forms into the ***Text*** until **4D** and the full explanation of their usage is not given until ***GE* 119**. It is brought in here so that you can have access to the full information about active verbs which you will need to understand other tenses, and which, again, will be fully introduced later.

In this section, the Grammar lists (at **83**) all of the active verbs which you have learned so far which do not have regular changes in the third principal part (the perfect tense) and adds the 4th principal part for learning. From now on, you should learn *all four* principal parts of active verbs when they are given, because many are not only unpredictable, they are sometimes completely unrecognisable as having any connections with the root verb (e.g. *tuli*, *latus* 3rd and 4th p.p.s from *fero*, *ferre*). A well-stocked memory will help you avoid constant trips to the dictionary to check such aberrations.

Here you also meet for the first time comparative and superlative adverbs ('more —ly', 'most —ly'), regular (comparatives ending in *-ius*, superlatives in *-ē*) and irregular.

Notes for 3C(i)

Page 101

137 *suam quisque uxorem*: notice the word-order here, which places heavy emphasis on *suam* (part of the object, it looks forward to *uxorem*) and *quisque* (the subject).

Page 102

146 *quo ubi peruenerunt*: lit. 'to where when they came'. *quo* connects the new sentence to the sentence before (see further **107**), so effectively means 'And to there'. This connective is not needed in English, which also tends to ignore the difference felt strongly in Latin between 'to where' and 'where': so translate 'when they had arrived *there*'.

151 *libido stupri*: as often in Latin, the genitive case here expresses an object-relationship, i.e. if *libido* were a verb, then *stupri* would be its object ('he desired illicit intercourse'). Rather than using 'of', in such cases English prefers 'for'. It is hard nowadays to render precisely the force of the word *stuprum*, meaning in Latin an illicit and a shameful act (whether forced or not). Sextus will have his way with her, whether she wants it or not.

155 *nōnne*: a question asked with this word expects the answer 'yes'. A good way to approach it is to begin 'Surely?' [Note that in the *Learning Vocabulary* p. 103 and *Total Vocabulary* p. 337 the gloss 'surely not?' is wrong and should read 'surely?']

159 *forsque deusque*: note that a doubled *-que* ('and') has the same force as *et … et*, i.e. 'both … and'. This ought to have been noted in vocabulary **3C(i)**.

Translation of 3C(i)

As luck would have, it, while they were dining, Sextus Tarquinius and Collatinus, Lucretia's husband, and other young men began to talk about their wives. Each man praised his own wife greatly; and from this a contest arose. 'My wife', said one, 'lives more honourably than all of yours. For she makes wool more diligently, **[140]** takes care of the house more energetically (and) brings up the children more strictly.' Another however replied 'On the contrary, my wife lives more carefully, more energetically (and) more strictly than the others. I shall for certain be the victor.' Then Collatinus spoke to them as follows:

> 'Do not speak any longer. No one lives more honourably than my wife. No one is destined to defeat my Lucretia. Why do we not mount our horses? Soon **[145]** we are destined to find out by means of eyes rather than by means of words the minds of our wives.'

For a translation of lines 146–53, see ***Text*** p. 102.

When the young men returned to the camp, the same lust inflamed even more the mind **[155]** of Tarquinius. Having thought to himself he said 'Does she not have a most beautiful appearance? Are not her words most excellent? Is not her complexion most refined? Is not her face most lovely? More and more as the days pass I am aflame with passion. But what is going to happen? Surely Lucretia is destined to love me? I do not know. It will be very difficult, but nonetheless I am on the point of daring the most extreme things; those who are on the point of daring, both chance and the god(s) help most.'

Now learn the Learning vocabulary at *Text* p. 103.

Notes for 3C(ii)

Page 104

176 *certiores faciam*: the construction literally means 'I shall make X more certain', i.e. 'I shall inform'. *certiores* is plural because the verb *faciam* has as its objects both *patrem* and *coniugem tuum*.

Translation of 3C(ii)

[160] Having thought such things to himself in a most impassioned way, Sextus Tarquinius came to Collatia. Lucretia, ignorant (sc. of his intentions), received him even more kindly than before and prepared even more carefully a feast for her enemy. He after the meal enters his bedroom. When everyone was asleep, he arose and came with his sword into Lucretia's bedroom. With his left hand he pressed down on her breast and said:

> **[165]** 'Keep quiet, Lucretia. I am Sextus Tarquinius; I have a sword in my hand. If you do not keep quiet, you are destined to die by the same sword.'

She, terrified from sleep (i.e. because she had just woken up), was not able to reply, but trembled and asked herself: 'What am I going to do? Shall I fight? But a man is going to defeat a woman very easily. Shall I cry out? But in his right hand there is a sword. If I (shall) shout, I am destined to die by the same sword. **[170]** Shall I flee? But with his hands he has most cruelly held me down. No one is going to defend me.'

Even more did Tarquinius press his case, with prayers and with bribes and with threats; but neither by prayer nor bribe nor threats did he move her.

Tarquinius said to her:

> **[175]** 'You are achieving nothing; unless you are going to yield to me, I shall destroy your reputation most cruelly by means of false accusations. For I shall inform your father and your husband thus: "Lucretia and a slave I caught in the same bed in filthy adultery; therefore I killed them both with the same sword."'

By means of those threats the lust of Tarquinius defeated the chastity of Lucretia. Setting out from there **[180]** Tarquinius very quickly returned home.

Now learn the Learning vocabulary at *Text* p. 105.

Notes for 3C(iii)

Page 106

181 *et ad patrem et ad uirum*: 'both … and'.

185 *satis salue*: i.e. *satisne* (enough, question-mark). The use of the imperative in such greeting is normal (*salue*), but here is qualified idiomatically by the use of an adverbial expression (cf. *minime* in Lucretia's reply) as Collatinus has reason to be worried about what he will find.

195–6 *supplicium ... quam uiuere*: here the infinitive *uiuere* operates as a neuter noun, in parallel with *supplicium*.

Translation of 3C(iii) lines 181–204 is already provided in full in *Text* pp. 106–7.

Now learn the Learning vocabulary at *Text* p. 108.

Exercises for 3C

Page 127

Exercises

1 about to enter (*intro*); about to shout (*clamo*); on the point of doing (*facio*); about to kill (*interficio*); on the point of having (*habeo*); destined to leave (*relinquo*); about to warn (*moneo*); on the point of remaining (*maneo*); about to hear (*audio*); about to lie (*mentior*); on the point of going out (*egredior*); about to lead (*duco*); on the point of capturing (*capio*).

2 *rapturo* (fut.), *locutae* (past), *acturis* (fut.), *inuenturi* (fut.), *secutas* (past), *egressura* (fut.), *accepturorum* (fut.), *futura* (fut.), *moratarum* (past), *gesturum* (fut.), *nuntiaturos* (fut.), *suspicatus* (past), *uicturam* (fut.), *hortatos* (past), *relicti* (past).

3 iturus; facturus; defensurus; redditurus; rapturus; positurus; uisurus; interfecturus; conditurus

Page 130

Exercises

1 *lego legere lēgi lectus* 'I read'; *occīdo occīdere occīdi occīsus*, 'I kill'; *praesum praeesse praefui praefuturus*, 'I am in charge of'; *pono ponere posui positus* 'I place'; *relinquo relinquere relīqui relictus* 'I leave'; *uiuo uiuere uīxi uīcturus* 'I live'; *scribo scribere scripsi scriptus* 'I write'; *moueo mouēre mōui mōtus* 'I move'; *interficio interficere interfēci interfectus* 'I kill'; *rapio rapere rapui raptus* 'I snatch'.

2 *accipio* 'having been received'; *fero* 'he/she/it carried'; *ago* 'we have driven'; *fero* 'having been carried'; *pono* 'you (pl.) have placed'; *opprimo* 'having been crushed'; *tango* 'you (s.) have touched'; *uincio* 'having been bound'; *scribo* 'they have written'; *moueo* 'we have moved'.

Exercises

1 (a) The dreadful man crushed the woman with his hands.
(b) The men advanced to Rome on swift horses.

Page 131

(c) The victor at that time killed his enemy with a sword.
(d) Neither by threats nor by prayers nor by a bribe will you capture the minds of the citizens.
(e) The enemy died by the sword.
(f) Lucretia vanquished all the other wives in chastity.

2 (a) That messenger is on the point of entering the house.
(b) I am going to kill the guilty man with my hands.

(c) My wife is going to be making more wool as the days go by.
(d) Tarquinius is destined to kill Lucretia with his lust.
(e) The king's son is going to gain love without pleasure.
(f) For the energetic Brutus is going to threaten him with a miserable death.

Page 132

Exercises

1 stultius, stultissime; melius, optime; maestius, maestissime; benignius, benignissime; pulchrius, pulcherrime; celerius, celerrime; audacius, audacissime; diligentius, diligentissime.

Page 133

2 *facillime* very easily; *asperius* more harshly; *optime* very well; *fortius* more bravely; *magis* more; *minime* least; *pulcherrime* very beautifully.

3 a man of the highest courage; with the highest courage; a woman of the highest chastity; with the highest chastity; with his hands; in this year; with the same shape; with my fists; at the same time.

4 eodem die; uxor summā pudicitiā; summā uirtute; ferro meo; eodem anno; eodem ferro; homo magnā libidine; minis precibusque.

Quotations

(a) All the future is uncertain. (b) We live among things destined to die. (c) It is always difficult to talk about future events. (d) The same goodness is in man and god. (e) A way is made by violence.

Reading exercise/Text exercise

Omitted.

** English–Latin

1 (a) nemo hunc uirum ferro interfecturus est.
(b) eodem ferro moriturus (*m*.: *or* moritura, *f*.) sum.

Page 134

(c) uictor uicturus sum.
(d) mortem ei minaturus sum.
(e) Lucretiam uerbis benignis decepturus sum.
(f) nihil facilius, nihil melius, nihil celerius faciam.

2 Lucretia eundem nuntium tristem et coniugi et patri misit. 'uenite Romam celeriter. noxia facta sunt. in cubiculo meo mansura sum.' ubi Lucretiam inuenerunt, 'mihi libido Sexti Tarquinii' inquit 'mortem adferet. nemo sine pudicitiā uictura est propter Lucretiam.' hoc locuta ferro se interfecit. eodem die Brutus regi mortem minatus est. idem dies ille Romae regibus exitium adtulit.

Deliciae Latinae

Page 135

Word exercise

For meanings, consult an English dictionary.
forma beauty; *pes* (ped-) foot; *melior* better; *peior* worse; *interrogo* I ask; *sto* I stand (stem *stat-*); *maneo* I remain (stem *mans-*); *uideo* I see (stem *uis-*); *re-* back + *teneo* (stem *tent-*) I hold; *possideo* (stem *possess-*) I possess; *pono* (stem *posit-*) I place; *uerus* true; *gero* (stem *gest-*) I carry; *soluo* (stem *solut-*) I release; *con-* + *coquo* (stem *coct-*) I cook; e- + *fero* (stem *lat-*) I carry; *futurus* about to be; *sto* (stem *stat-*) I stand; *amo* (stem *amat-*) I love.

3D (*Text* pp. 137–42)

Notes for 3D

Because the Latin adaptations are now beginning to be closer to the original texts and because in addition some new constructions are introduced which would be entirely differently expressed in English, we revert to a more literal style of translation to help with the initial process of understanding the passages. This will continue to the end of Section 4.

New uses of the dative case dominate this section, especially verbs which put their direct objects in the dative, e.g. ***Text*** 3D(i), line 207 *dis aliis supplicare* 'to supplicate *the other gods*' (dat.).

Note verbs which have only a third person singular form ('impersonal verbs'), e.g. *licet* 'it is permitted', *placet* 'it is pleasing', which also take the dative, e.g. ***Text*** 3D(i), line 207 *placetne tibi* 'Is it pleasing *to you*?', line 211 *nemini licet* 'It is permitted to *no one*', etc.

Note datives used as a predicate, e.g. ***Text*** 3D(iii), line 228 *exercitui cordi fuit Hannibal* 'Hannibal was (for) a heart to the army', i.e. 'The army loved Hannibal', line 231 *eis … saluti fuit* 'he was (for) a salvation to them', i.e. 'he saved them'. Many of these usages are counterintuitive for English speakers and need very careful attention.

Notes for 3D(i)

Page 110

211 *id ego ius iurandum*: note the word-order, which places stress in a way English finds difficult to replicate, upon the opening words *id* and *ego*, effectively placing *ius iurandum* in the background: tr. 'It was that oath that I …' Note that the *iūs* part of this noun phrase is 3n. (not 3m. as in the *Running Vocabulary*).

212 *quare*: lit. 'wherefore'. Latin likes to connect sentences in a way not usual in English and this word amounts to saying 'And therefore' (see further ***GE*** **107**).

Translation of 3D(i)

[205] 'When I a boy was', said to Antiochus Hannibal 'my father Hamilcar, to Spain (as) general on the point of setting out, to Jupiter Best [and] Greatest victims to sacrifice and to the other gods to make prayers to he wished. To me he said: "Is it pleasing to you with me for the camp to set out?" I to him replied: "It is pleasing to me very greatly." Then he (sc. said): "And to me it is pleasing, if it will be pleasing to you an oath to me to give." At the same time me to the altar **[210]** he brought and as follows to swear he ordered: "never in friendship with the Romans am I destined to be." That oath I to my father gave. Believe me. To no one is it permitted to doubt my mind; and always of the same mind I am destined to be. Wherefore, if it is pleasing to you concerning the Romans amicably to think, nothing stands in the way for you; if however war against the Romans you shall prepare, better will it be for you (all) to support me and me (your) general to make.'

Now learn the Learning vocabulary at *Text* p. 111.

Notes for 3D(ii)

Page 112

218 *seruiuit libidini*: the underlying implication is that the older man wished to use the younger for sexual gratification and that this was in revenge upon Hannibal's father for using Hasdrubal this way.

222 *cōgere*: 'to force' (someone [acc.] to do something [inf.]). So here the person forced is *eum* and what he is to be forced to do is *pārēre* (which governs the dative phrases *lēgibus magistrātibusque*).

Translation of 3D(ii)

NB An idiomatic translation is provided for this passage in the ***Text*** volume, p. 112. Here is a more literal version.

[215] It pleased Hasdrubal, the general of the Carthaginians, Hannibal (as a) boy to him to Spain to summon. But Hanno, of the second faction the leader, in the senate as follows spoke: 'Hasdrubal served the lust of Hamilcar, father of Hannibal; to Hasrubal therefore now it is pleasing the same thing from Hannibal to seek. Least of all however to us is it permitted **[220]** our young men to allow to serve the lust of (our) generals. Moreover, we do not wish Hannibal too early us to command. To me it is pleasing therefore him at home to keep. This way to us it will be permitted him to compel the laws and magistrates to obey and to live on an equal footing with the rest (of us). Otherwise this small fire a huge conflagration will arouse and Hannibal to our liberty very greatly will be an obstruction.' **[225]** To the few and the best Hanno's opinion was pleasing; but, as most often happens, the greater part the better part vanquished.

Now learn the Learning vocabulary at *Text* p. 113.

Notes for 3D(iii)

Page 114

230 *alii*: remember that this is the form for both the nom. pl. m. of *alius* and (as here) the dat. s. (all genders). It qualifies *duci*.

237 *otium*: This is very often the opposite of *negotium* 'business', but is also used to mean 'peace', and thus opposed to *bellum* 'war', and this may rather be the meaning intended here.

239 *inhumana crudelitas ... nulla religio*: the writing is very staccato here and, as often, though each item in the list must correspond to a *uitium* ('fault'), much remains unexpressed. For example, *nullum ius iurandum* means literally 'no oath' (or even more literally 'no right to be sworn to'), but the fault must lie rather in the fact that Hannibal *respected no oath*. This sort of difficulty, which you will be meeting more often from now on, is not resolvable simply by knowing vocabulary, morphology and syntax well: it is stylistic and cultural and can only be learned by wide reading and experience of Roman culture.

Translation of 3D(iii)

NB An idiomatic translation is provided for this passage in the ***Text*** volume, p. 114. (NB Parts of two sentences were omitted in error from the translated ***Text*** version. They are underlined here.) Here is a more literal version.

(His) talent most adaptable was: for to him it was pleasing either his general to obey or to give orders to his soldiers. Therefore both to his general and to the army at their heart (i.e. beloved) was Hannibal; and when matters bravely and strenuously to perform it was necessary, Hasdrubal **[230]** no one else (to) the army to put in charge preferred, nor the soldiers (to) another general more relied on, because always to them in battle for a salvation he was. Very great in dangers his boldness was, his planning amid dangers themselves excellent. No hard work was able either his body to tire or his mind to conquer. Heat and cold equally he suffered; food and drink not for a pleasure to him were but for a necessity; through nights and days **[235]** to stay awake he was able; he rested when leisure for him there was. Often upon the ground he lay and among the soldiers he slept; clothing the same as of the soldiers was, arms and horses more outstanding. Of cavalry and of infantry far the best he was; to him leisure for a hatred was. First into battle he went, last he left. Nothing to him ever for an obstacle was.

These so great virtues massive vices balanced: inhuman cruelty, **[240]** treachery more than Punic, nothing (of) true, nothing (of) sacred, no of the gods fear, no oath, no religious scruple. But in war even his faults to him for a help were.

Now learn the Learning vocabulary at *Text* p. 115.

Notes for 3D(iv)

Page 116

244 *nulli*: remember that this form serves as both nom. pl. m. and (as here) dat. s. (all genders). It qualifies *impedimento*.

246 *ad pedes ... descenderunt*: sc. 'from their horses' (i.e. they dismounted).

260–1 *uixit ... mortuus*: both verbs effectively mean the same thing, since the first implies 'he has ceased living'.

Translation of 3D(iv)

The Carthaginians Paulus the consul in the first (sc. part of the) battle with a slingshot gravely wounded. This wound however to him for no obstacle was. Often he ran to meet Hannibal and, **[245]** (to) the enemy fiercely having threatened, battle to renew attempted. But eventually it pleased the cavalry him to protect, because to him for a help to be they wished. To feet therefore they descended.

For many hours the cavalry bravely fought; some died, others fled. But it pleased Paulus, by his wounds exhausted, to stay and the enemy to resist. Finally **[250]** the consul wounded on a rock sat down. When Lentulus, a tribune of the soldiers, him saw, 'Lucius Aemilius', he said, 'innocent you are of this defeat. To you for a help to be I wish. Take this horse, while to you strength remains, and as companion I to you will be present and will protect. Believe me. Do not make more deadly this battle by the death of a consul. Even without this, enough (of) tears and (of) grief to us there is. This day always to Romans **[255]** for a hatred will be.' To this the consul (sc. replied): 'Cnaeus Cornelius, in vain to me for a salvation to be you wish. Do not delay; very little is the time from the hands of our enemies to escape; now me obey: withdraw and announce this publicly to the senators: "Now for you it is necessary for a salvation to be to our citizens. The city of Rome fortify and with protections strengthen; the victorious enemy soon is destined to arrive. Stand in the way of him and to all the gods make prayers." This **[260]** privately say to Quintus Fabius "Lucius Aemilius, of the teachings of him mindful, both has lived and is dead, to the citizens of Rome for a salvation to be having tried." Now therefore, do not to me be present and me in this carnage of my soldiers allow to breathe my last.'

Now learn the Learning vocabulary at *Text* p. 117.

Notes for 3D(v)

Page 118

267 *in hīs*: tr. 'among these' (i.e. *lēgātōs*).

271 *hoc ... illud*: 'the former … the latter'. This is counterintuitive in English, where 'this' might more naturally appear to refer to the last thing said, and 'that' to the earlier.

272 *ius hospitii*: an unwritten code by which Prusias in offering asylum to Hannibal has in effect agreed to do him no harm. Prusias' pragmatism might have been prudent, but by rescinding his protection he was still in effect breaking the code.

Translation of 3D(v)

While envoys from Prusias at Rome at the house of Titus Quintius Flamininus the ex-consul were dining, about Hannibal mention was made. Of these envoys a certain one said 'He in **[265]** Prusias' kingdom is'. That (sc. news) Flamininus to the senate reported. Because to the senators Hannibal alive for a hatred and a very great obstacle was, envoys into Bithynia they sent, among them Flamininus. He the king ordered his greatest enemy Hannibal with him no longer to have, but to him to hand over. 'Hannibal to the Romans for a hatred is and for a very great obstacle, while he is alive, believe me. If it pleases you, it is permitted to the citizenry **[270]** of Rome for a great help to be. Do not any longer Hannibal protect, but to us hand over.' The former Prusias to say no to did not dare: the latter however he refused: 'Do not from me that demand. For against the law of hospitality it is. To you however it is permitted him to capture. The hiding-place of him easily you are destined to discover.'

For Hannibal in a fort held himself (this a gift of the king was and for a very great use **[275]** to Hannibal). For the building in all parts exits had, because Hannibal attack of his enemies greatly feared. But at length the fort to him was not for a salvation, but for a very great obstacle.

NB An idiomatic translation is provided for lines 278–91 in the ***Text*** volume, p. 120. Here is a more literal version.

For hither envoys of the Romans came and with a large body the house of him encircled. A slave-boy from the doorway saw (sc. them) and to Hannibal said: **[280]** 'Rather a lot of men under arms against normal custom, have appeared and at the building are present.' Hannibal therefore said: 'Are they besieging all the gates? The building go around and swiftly to me report.' The slave-boy when he had gone around swiftly reported back: 'All the exits have been seized.' **[285]** Hannibal therefore, because (to) such a large number to resist he was unable, an end to his life foresaw. To himself he spoke: 'This not by chance has happened, but (it is) me they are looking for. Nothing to me for a salvation to be is able, nor to me any longer is it permitted my life to retain.' Because however (to) his own fate to be in charge of he wished and his life to someone else's judgement **[290]** to abandon he did not wish, mindful of former acts of courage, poison (for this he was accustomed with him always to have) he took.

Now learn the Learning vocabulary at *Text* p. 120.

Exercises for 3D

Page 139

Revision exercises

1 household, *familiae*, *familiis*; eye, *oculo*, *oculis*; plan, *consilio*, *consiliis*; mind, *animo*, *animis*; dinner, *cenae*, *cenis*; war, *bello*, *bellis*; god, *deo*, *dis*; crowd, *turbae*, *turbis*; victory, *uictoriae*, *uictoriis*; town, *oppido*, *oppidis*; booty, *praedae*, *praedis*; friend, *amico*, *amicis*; (slave-)boy, *puero*, *pueris*; father, *patri*, *patribus*; honour, *honori*, *honoribus*; temple, pl. house, *aedi*, *aedibus**; brother, *fratri*, *fratribus*; sister, *sorori*, *sororibus*; wife, *uxori*, *uxoribus*; burden, *oneri*, *oneribus*; (hu)man, *homini*, *hominibus*; citizen, *ciui*, *ciuibus*; hand, *manui*, *manibus*; day, *diei*, *diebus*; night, *nocti*, *noctibus*; work, *operi*, *operibus*; head, *capiti*, *capitibus*; body, *corpori*, *corporibus*; senate, *senatui*, *senatibus*; part, *parti*, *partibus*. *NB The form given in ***GE*** p. 139 is *aedēs* (the pl. form): it should be *aedis*.

2 much, *multo*, *multae*, *multo*, *multis*; unhappy, *misero*, *miserae*, *misero*, *miseris*; bad, *malo*, *malae*, *malo*, *malis*; my, *meo*, *meae*, *meo*, *meis*; your (s.), *tuo*, *tuae*, *tuo*, *tuis*; our, *nostro*, *nostrae*, *nostro*, *nostri*s; your (pl.), *uestro*, *uestrae*, *uestro*, *uestris*; all, *omni*, *omnibus*; sad, *tristi*, *tristibus*; huge, *ingenti*, *ingentibus*; short, *breui*, *breuibus*; bold, *audaci*, *audacibus*; this, *huic*, *his*.

3 I give, *do dare dedi datus*; I stand *sto stare steti staturus*; I order, *iubeo iubēre iussi iussus*; I possess, *possideo possidēre possedi possessus*; I am, *sum esse fui futurus*; I go, *eo ire ii iturus*; I bring, *fero ferre tuli latus*; I wish *uolo uelle uolui*; I say, *dico dicere dixi dictus*; I lead, *duco ducere duxi ductus*; I capture, *capio capere cepi captus*; I wage, *gero gerere gessi gestus*; I come, *uenio uenire ueni uenturus*; I conquer, *uinco uincere uici uictus*; I obtain, *adipiscor adipisci*

adeptus; I attack, *adgredior adgredi adgressus*; I speak, *loquor loqui locutus*; I follow, *sequor sequi secutus*; I set out, *proficiscor proficisci profectus*; I encourage, *hortor hortari hortatus*; I promise, *polliceor pollicēri pollicitus*; I lie, *mentior mentiri mentitus*; I see, *conspicor conspicari conspicatus*; I think, *arbitror arbitrari arbitratus*; I try, *conor conari conatus*.

Reading exercises

1 (a) *mihi*. I am allowed to leave the house.
(b) *Romanis*. Hannibal threatened the Romans.
(c) *huic*. The Roman general stood in his way.
(d) *tibi*. I do not believe you.
(e) *uxorem*. The husband loves his wife very much.
(f) *uobis*. That slave served you well.
(g) *patri*. A good son always obeys his father.
(h) *cenam*. The cook is now preparing dinner for us.
(i) *exercitui*. The general is giving orders to the army very badly.
(j) *te*. I command you to go into the house.

Page 140

2 (a) The Roman cavalrymen are an obstacle to Hannibal.
(b) Hannibal was loved by his father.
(c) This bad citizen is hated by all good men.
(d) Hannibal always saved his soldiers.
(e) I shall be a help to this city.
(f) This duty is a pleasure to me.
(g) This is a duty for you.

3 (a) I had a good son.
(b) My wife has a very large dowry.
(c) Our citizens have no help.
(d) No one has a slave as a friend.
(e) They have a son and a daughter.

Quotations

(a) For a learned and educated man, living is thinking. (b) No road is impassable to Virtue. (c) Injustice cannot befall [be done to] the wise man. (d) Men believe their eyes more than their ears. (e) [The man] Who mixes [Latin says 'mixed'] useful with pleasant, wins ['won'] every vote.

Reading exercise/Text exercise

Omitted.

Page 141

** English–Latin

1 (a) amicus eius Hannibali magno impedimento fuit.
(b) consul ciuibus Romanis odio est.
(c) mihi licet militibus meis imperare.
(d) cenae longae Hannibali uoluptati non fuerunt.
(e) ciuis malus omnibus odio est.
(f) seruus bonus domino suo bene seruit.
(g) mihi licet amicos meos protegere.
(h) imperatori hostibus obstare placuit.
(i) tibi necesse est celerrime ex eo aedificio exire.
(j) milites boni imperatori suo maximo auxilio sunt.

OR

2 Hannibal ubi puer fuit ius iurandum patri Hasdrubali dedit. ius iurandum hoc Romanis amicum non fuit. ius iurandum uero moenibus Romae minaturum fuit. dum pater dis supplicat, Hannibal ‘amicus’ inquit ‘ciuibus Romanis numquam futurus sum.’ nemini menti eius non credere licuit*. bellum Hannibali semper uoluptati fuit. et Roma ei semper odio fuit.
* = ‘could have’

Deliciae Latinae

Page 142

Word exercise

Consult an English dictionary for meanings.
amicus; mens; prae + paro; supplico; aequus; sub + seruio; corpus; ius/dictus; uirtus; consularis; necesse; aedificium; impedimentum; odium; pars; protego/protectus; senatus; licet.

Everyday Latin

non nobis … ‘Not unto us, Lord, not unto us, but to Thy name give the glory.’
te Deum … ‘We praise Thee [as] God.’

Section 4 **Provincial corruption: the Verres scandal 73–71**

4A (*Text* pp.126–33)

Testing shows that the change in register from colloquial Latin in dialogue form to a continuous prose narrative causes problems, especially as more complex syntax begins to be introduced. So, although we have in this second edition begun continuous prose narrative in Section 3, we nonetheless continue with a literal translation in Latin word-order throughout Section 4. A more idiomatic translation is also available in the ***Text*** volume for those passages we have selected for 'quick reading'.

In these four passages, we introduce one new tense 'I was —ing' (the imperfect of active and deponent verbs). You will also meet two new infinitive forms: (1) 'to have —ed' (perfect active and deponent); (2) 'to be going to …' (future infinitive active and deponent). The central feature of the texts, though, is the introduction of the Latin for 'that' clauses after verbs like 'I say', 'I deny' etc. (indirect statement), which Latin does with accusative and infinitive. Two little words (*iste* 'that of yours', or 'the defendant', *quidam* 'a') complete the package.

From now on, all references are to ***Text*** unless otherwise indicated. NB these notes are no longer separated by page number.

Notes for 4A(i)

4 *seruos quosdam*: 'some slaves'. Latin does not have a word for 'a'. But *quidam* (like *qui* ***GE*** **29**) does duty for it when indefiniteness is emphasised. Other examples are in lines 11 and 11–12.

6 *expugnabant:* '[they] began to storm'. This is the first example of the new tense, the imperfect, which is introduced in this section. Note the marker, after the stem, *-eba-* or *-aba-*, to which the personal endings are added. The continuousness of the action is here contrasted with the 'finished' action *concurrerunt* ('they charged and began storming'). Other imperfects in this section are: *conabantur* (line 7); *commouebant* (line 9); *percrebrescebat* (line 9); *fiebat* (line 16).

6 *clamauere*: remember that this is an alternative 3 pl. perfect active form, for *clamauerunt*. You will find several more examples in 4A(ii). Note the stem very carefully (*clamau-*) so as to avoid mistaking these forms for infinitives of 2nd conjugation verbs (e.g. *commouēre* below at line 12).

9 *erat*: 'was'. This is the first example of the imperfect tense of *sum*, which is *irregular*. See ***GE*** **89 Notes 4** for the full forms.

10 *seruos … expugnare*: '[The rumour was] that slaves were storming the temple.' This is the first example of the use of an infinitive phrase which reports a statement. Note that the subject of the 'that' clause in English is expressed in the accusative case in Latin (*seruos*). See ***GE* 98** for a full explanation. In 4A(i) other examples are: *seruos … commouere* (lines 11–12); *seruos … conari* (lines 14–15)

11–12 *seruos … commouere*: the object of *commouere* is *simulacrum Herculis. quosdam* agrees with *seruos*. See note on line 6 above for contrast with alternative 3rd pl. perfect endings in *ēre*.

14–15 *seruos … conari*: *conari*, as usual, governs another infinitive (*commouere*) and *simulacrum* is the object of *commouere*.

16 *impetum*: take with *fecerunt* to complete the idiom *impetum facio* = 'I make an attack'.

18 *num*: 'Surely not … ?' See ***GE* 93** and contrast *nonne* 'Surely … ?'

Translation of 4A(i)

Hercules' temple among the men of Agrigentum is not far from the forum. There there is a statue of Hercules himself a very beautiful [statue]. Although very many statues I have seen, judges, a more beautiful statue than that never I have caught sight of. To this temple Verres by night slaves certain [ones] **[5]** armed suddenly sent.

A more idiomatic translation of lines 1–5 is given at ***Text*** p. 126. Note that the word 'suddenly' has been omitted there.

These charged and were storming the temple, but the guards of the temple shouted and the slaves to resist and the temple to defend tried. But the slaves of Verres them with clubs and fists drove back and when the folding-doors of the temple they broke open, the statue they began to shift. Meanwhile rumour through the whole city began to spread; the rumour was the **[10]** slaves the temple to be storming [= that slaves were storming].

Suddenly a messenger a certain [one], into the forum very quickly entering, announced the slaves certain [ones] the statue of Hercules to be shifting [= that certain slaves were moving]. All the Agrigentines, when they arose and the weapons seized, in a short time to the temple from the whole city ran up. When to the temple they reached, they saw the slaves the statue with maximum force to shift to be trying [= that the slaves were trying to shift]. Then the Agrigentines, very greatly **[15]** angry, a charge suddenly they made; there occurred great stoning; the slaves of Verres fled.

Surely not crimes greater ever you have heard, judges? Surely not deeds more wicked ever you have learned of? Listen, judges, and your attention more carefully **[20]** pay: soon both worse and more wicked [things] you will hear.

Now learn the Learning vocabulary at *Text* p. 127.

Notes for 4A(ii)

22 *qui*: 'which', describing the river (*fluuius*) and subject of the verb *fluit*.

26–7 *uenere… effregere … intrauere*: alternative 3 pl. perfect active forms (see **4A**(i) line 6 note).

27–8 *homines … intrare*: see 4A(i) line 10 note. Here *aedem* is the object of *intrare*.

32 *dicam*: '… am I to say?' Not a *future* ('shall I say').

Translation of 4A(ii)

A more idiomatic translation of this passage is given at ***Text*** p. 128.

[20] The Assorines later, men of highest bravery, this courage of the Agrigentines they copied. Chrysas a river is which through the territory of the Assorines flows. The Assorines this river [as] a god they consider and worship, and many respects to it they give. In its temple a statue of Chrysas is of marble made, but **[25]** Verres, because of the unique of that temple sanctity, that to demand did not dare. To Tlepolemus he gave and to Hiero the business. Those men by night came, the folding-doors of the temple they broke open and they entered. But the guards in time realised the men certain [ones] the temple to be entering [= that certain men were entering] (to the neighbours the signal on the horn they gave), and the Assorines from their fields began to rush. There fled Tlepolemus and Hiero. Of the Mother Great a shrine among the men of Engyum there is. In this shrine there were breastplates and **[30]** helmets of bronze and jars huge. Those in that shrine Scipio placed, and name his inscribed. What more should I say? All those [things], judges, Verres removed; nothing in that most sacred shrine he left. You apparently alone, Verres, these monuments understand and evaluate, Scipio, a man **[35]** of the highest learning and culture, these did not understand!

Now learn the Learning vocabulary at *Text* p. 129.

Notes for 4A(iii)

41 *iste*: 'he'. Literally 'that [man] of yours'. Forms of *iste* are like those of *ille* (***GE* 64**). This pronoun/adjective is often used in court speeches to refer disparagingly to the defendant.

43 *in crīmine esse*: literally 'to be in a charge', i.e. 'to be subject to a charge/accusation'.

44 *cuiusdam*: genitive of *quidam* ('a') referring to *serui* ('of a[n unnamed] slave'). NB Something has gone wrong with the line numbering in ***Text*** at this point. The line-numbers given below are correct counting *back* from line 50.

47 *seruos … intrauisse*: 'that the slaves had entered'. Note that *intrauisse* (lit: 'to have entered') is the first example of the perfect infinitive active. For forms, see ***GE* 95**. Further examples are *sustulisse* (lines 48 and 50), *audiuisse* (line 51).

47–8 *et signum loco sustulisse*: *seruos* is still the subject of this phrase, *signum* is the object of *sustulisse*.

48 *se ... conspicatas esse*: 'that they all …', i.e. the same people as are the subject of *affirmarunt* (note that this is an alternative form of *affirmauerunt*). Note that *conspicatas esse* is the first example of the perfect infinitive deponent. The participle agrees in gender, number and case with *se*. As you can see, it is feminine (because the *sacerdotes* are in this instance priestesses), *omnia* is the object of *conspicatas esse*. For perfect infinitive deponent forms see ***GE* 96**. A further example is *ingressum esse*, line 49.

49 *negauit*: '[the senate] said [that the slave had] not [entered]'. In English the force of *negauit* might be got by using 'denied that …' Note that *illum seruum* is subject both *of ingressum esse* (*ingressum* agrees with it in gender, number and case: cf. *se … conspicatas esse*, line 48 above) and *of sustulisse*.

51 *scelera peiora*: this is the object of the infinitive *audiuisse*.

52 *uos ... audituros esse*: 'that you will soon hear …' *peiora* is the object of the infinitive *audituros esse*. This is the first instance of the future infinitive active (for forms, see ***GE* 97**). *audituros* agrees in gender, number and case with *uos* (cf. *se ... conspicatas esse*, line 48, and *seruum ... ingressum esse*, line 49). For further examples, see 4A(iv) lines 58–60.

Translation of 4A(iii)

A more idiomatic version of lines 36–9 is given at ***Text*** p. 130. Note that at line three of that translation 'is' should read 'was'.

[36] There is among the men of Catina a shrine to Ceres. But not it is permitted for men into shrine that to enter. Women and virgins the rites to carry out are accustomed. In that shrine a statue of Ceres there was very old. This statue slaves of Verres from that most sacred and ancient place by night removed.

[40] Next day priestesses of Ceres the matter to magistrates their reported; to all the matter most shocking seemed. Then that man, because suspicion from himself to remove he wanted, a friend a certain [one] [of] his he ordered someone [else] to find and accuse.

A more idiomatic version of lines 43–6 is given at ***Text*** p. 130. Note that in the last line 'priests' should read 'priestesses'.

He did not wish for/because Verres on a charge to be. The friend therefore that [one] the name of a slave a certain [one] reported; then this slave he accused, and witnesses false against him **[45]** gave. The senate of the Catinensians the matter by laws their to judge decided and the priestesses it summoned.

When the senate about all matters asked, the priestesses replied the slaves of Verres into the temple by night to have entered and the statue from the place to have removed [= that the slaves had entered … and had removed]; they asserted themselves all everything to have seen [= that they had seen all]. The senate therefore denied that slave into the temple by night to have entered and the statue **[50]** to have removed [= that that slave had entered … and had removed], and confirmed him innocent to be. I take the view, judges, you crimes worse never to have heard. But attention to me give; for even worse [crimes] I think you soon about to hear to be.

Now learn the Learning vocabulary at *Text* p. 131.

Notes to 4A(iv)

54 *iubet*: sc. 'the people of *Syracuse* [to] …'

57 *istius*: 'of the defendant / that man of yours [i.e. Verres]'. Genitive of *iste*, dependent on *imperio et auctoritate* ('by the power and authority of …'). *renuntiatus est*: '(he) was selected'. The form is perfect passive and this set of forms is introduced fully at 4D below.

58–9 *Verrem … ausurum esse*: 'that Verres would not dare …' Another future infinitive. *ausurum* agrees with *Verrem*. Another example occurs below in line 60 (*Verrem … perfecturum esse*).

60–1 *uetuit sortīrī*: lit. 'forbade the drawing of lots'. *uetō* usually takes acc. + inf. ('I forbid X to do Y).

64 *quot … tot*: lit. 'how many … so many'. But in English these so-called 'correlatives' are better translated by 'as many … as', with 'as many' translating *tot*, and 'as' *quot*.

65 *cuius*: 'whose', describing *is* 'he' and qualifying *nomen* (subject of *exit*).

67 *Syracusani*: understand 'replied'. The suppression of the verb is common in passages like this, where several spoken exchanges are reported.

70 *negauere fas esse*: 'they said that it wasn't right'. For *nego* see 4A(iii) line 49 note. Note that *negauere* is an alternative form of *negauerunt* (3 pl. perfect active).

71 *dicam*: '… am I to say'. See note on 4A(ii) line 32.

Translation of 4A(iv)

At Syracuse a law there is concerning the priesthood of Jupiter (for that priesthood the Syracusans consider most prestigious to be). This law the Syracusans it orders three men **[55]** from three tribes through votes to choose. Then [for] those three necessary it is to draw lots. Thus one from the three the priest of Jupiter becomes. Theomnastus a certain, a friend of Verres, by that man's order among three those was selected. Necessary therefore it was [for] those three to draw lots. The Syracusans, thinking Verres the lot to interfere with never about to dare to be [= that Verres would never dare] the result happily they awaited; they were hoping for/because **[60]** Verres his ends not about to achieve to be [= that Verres would not achieve]. What did Verres? First that man forbade to draw lots, and ordered the Syracusans outside the lot Theomnastus to select. The Syracusans denied that to happen to be possible [= that it was possible for that to happen]; furthermore, right they denied it to be [= that it was right].

A more idiomatic version of lines 63–72 is given at ***Text*** p. 132.

There ordered therefore that man the Syracusans to him the law about the priesthood to read out. The law thus they read out 'As many men as through votes we have selected, so many lots into **[65]** the jar we throw. That man priest becomes, whose name from the jar comes out.' Then Verres 'How many men have you selected?' The Syracusans replied 'Three.' Verres 'It is necessary therefore three lots to throw in, one to draw out?' Syracusans 'Thus it is necessary.' Verres therefore the Syracusans he ordered three lots, all with the name of Theomnastus inscribed, into the jar to throw. There arose an outcry very great; **[70]** the Syracusans denied [it] right to be. To all that thing most wicked appeared. What more should I say? In that way Verres most important that of Jupiter priesthood to Theomnastus he gave.

Now learn the Learning vocabulary at *Text* p. 133.

Exercises for 4A

Note page references in the exercise section are all to ***GE***.

Page 145

Exercises

Morphology

1 *uideor*, *uidebar* I was seeming (like *pollicebar* – p. 144)*; expugno*, *expugnabam* I was storming (like *amabam* – p. 143); *fio*, *fiebam* I was being made (like *capiebam* – p. 143); *peruenio*, *perueniebam* I was reaching (like *audiebam* – p. 143); *sum*, *eram* I was (p. 144); *conor*, *conabar* I was trying (like *minabar* – p. 144); *iubeo*, *iubebam* I was ordering (like *habebam* – p. 143); *duco*, *ducebam* I was leading back (like *dicebam* – p. 143); *irascor*, *irascebar* I was getting angry (like *loquebar* – p. 144); *facio*, *faciebam* I was making (like *capiebam* – p. 143).

2* *tenebas* you (s.) were holding, *tenebatis*; *loquebantur* they were speaking, *loquebatur*; *praeerat* he was in charge, *praeerant*; *minabamini* you (pl.) were threatening, *minabaris*; *imperabam* I was ordering, *imperabamus*; *ueniebatis* you (pl.) were coming, *ueniebas*; *audebant* they were daring, *audebat*; *obliuiscebaris* you (s.) were forgetting, *obliuiscebamini*; *audiebat* he was listening, *audiebant*; *patiebamur* we were suffering, *patiebar*; *auferebamus* we were taking away, *auferebam*; *sequebar* I was following, *sequebamur*.

3 I used to think *arbitrabar*; he was abandoning *relinquebat*; they were throwing *coniciebant*; we used to follow *sequebamur*; you (s.) were reporting

deferebas/*nuntiabas*; she was going out *exibat*; they were accustomed *solebant*; you (pl.) were *eratis*; we were stating strongly *affirmabamus*.

4*		Present	Future	Imperfect	Perfect
	sentio	*sentit*	*sentiet*	*sentiebat*	*sensit*
		sentiunt	*sentient*	*sentiebant*	*senserunt*
	minor	*minatur*	*minabitur*	*minabatur*	*minatus est*
		minantur	*minabuntur*	*minabantur*	*minati sunt*
	ueto	*uetat*	*uetabit*	*uetabat*	*uetuit*
		uetant	*uetabunt*	*uetabant*	*uetuerunt*
	tollo	*tollit*	*tollet*	*tollebat*	*sustulit*
		tollunt	*tollent*	*tollebant*	*sustulerunt*
	eo	*it*	*ibit*	*ibat*	*iit* (or *iuit*)
		eunt	*ibunt*	*ibant*	*ierunt* (or *iuerunt*)
	sum	*est*	*erit*	*erat*	*fuit*
		sunt	*erunt*	*erant*	*fuerunt*
	audeo	*audet*	*audebit*	*audebat*	*ausus est*
		audent	*audebunt*	*audebant*	*ausi sunt*
	adipiscor	*adipiscitur*	*adipiscetur*	*adipiscebatur*	*adeptus est*
		adipiscuntur	*adipiscentur*	*adipiscebantur*	*adepti sunt*
	uideor	*uidetur*	*uidebitur*	*uidebatur*	*uisus est*
		uidentur	*uidebuntur*	*uidebantur*	*uisi sunt*
	teneo	*tenet*	*tenebit*	*tenebat*	*tenuit*
		tenent	*tenebunt*	*tenebant*	*tenuerunt*
	adgredior	*adgreditur*	*adgredietur*	*adgrediebatur*	*adgressus est*
		adgrediuntur	*adgredientur*	*adgrediebantur*	*adgressi sunt*
	mentior	*mentitur*	*mentietur*	*mentiebatur*	*mentitus est*
		mentiuntur	*mentientur*	*mentiebantur*	*mentiti sunt*
	accuso	*accusat*	*accusabit*	*accusabat*	*accusauit*
		accusant	*accusabunt*	*accusabant*	*accusauerunt*
	colo	*colit*	*colet*	*colebat*	*coluit*
		colunt	*colent*	*colebant*	*coluerunt*

Page 146

Note: In the following answer imperfects are underlined.

5 *loquar* future; *sentiebat* he was feeling; *amabit* future; *negabat* he was denying; *solebunt* future; *audebant* they were daring; *ponam* future; *tollebatis* you (pl.)

were removing; *reliquit* perfect; *habebit* future; *tacebant* they were silent; *opinaberis* future; *arbitrabaris* you (s.) were thinking; *expugnant* present; *repellebas* you (s.) were driving back; *iudicabatis* you (pl.) were judging; *coniecistis* perfect.

If you got any of these wrong, check which **conjugation** the verb belongs to.

Exercises

Note: The underlined forms are the ones that agree.

1 *istius*: *serui*, *feminae*, *templi*, *manūs*, *rei*, *custodis*, *impetūs* – gen. s. m./f./n.;
istā: *lege*, *uirginem*, *servi*, *sacerdote* (can be f.), *negotio* – abl. s. f.;
isti: *serui*, *uirtuti*, *manui*, *negotio*, *milites* – dat. s. m./f./n. *or* nom. pl. m.;
ista: femina, *clamor*, *res*, *simulacra*, *puellā* – nom. s. f. or nom./acc. pl. n.

2 *serui istius* (gen. s.); *isti* (nom. pl.); *negotio isti* (dat. s.); *isto* (abl. s.); *uirtuti isti* (dat. s.); *custodibus istis* (dat./abl. pl.); *manūs istius* (gen. s.); *istae* (nom. pl.); *istas* (acc. pl.).

Page 147

Exercises

1 *seruorum quorundam* gen. pl., of certain slaves; *custodi cuidam* dat. s., to a certain guard; *signa quaedam* nom./acc. pl. (n.), certain statues; *clamores quosdam* acc. pl., certain shouts; *dolo quodam* abl. s., by a certain trick; *iudicibus quibusdam* dat./abl. pl., for/by certain judges.

Note: In the following answer the underlined forms are the ones that agree.

2 *cuiusdam*: *serua*, *templi*, *sacerdotis*, *custodum*, *manūs*, *impetu* – gen. s. m./f./n.;
quaedam: *femina*, *res*, *negotia*, *milites*, *leges*, *loca* – nom. s./pl. f. *or* nom./acc. pl. n.;
quidam: *custos*, *nuntius*, *pueri*, *milites*, *magistratus*, *iudices* – nom. s./pl. m.

Page 150

Exercises

1		Present	Perfect	Future
	sum	*esse*	*fuisse*	*futurus esse*
	accuso	*accusare*	*accusauisse*	*accusaturus esse*
	expugno	*expugnare*	*expugnauisse*	*expugnaturus esse*
	confirmo	*confirmare*	*confirmauisse*	*confirmaturus esse*
	iubeo	*iubere*	*iussisse*	*iussurus esse*
	duco	*ducere*	*duxisse*	*ducturus esse*

		Present	Perfect	Future
	tollo	*tollere*	*sustulisse*	*sublaturus esse*
	conicio	*conicere*	*coniecisse*	*coniecturus esse*
	egredior	*egredi*	*egressus esse*	*egressurus esse*
	mentior	*mentiri*	*mentitus esse*	*mentiturus esse*
	uenio	*uenire*	*uēnisse*	*uenturus esse*
	eo	*ire*	*iisse* (or *iuisse*)	*iturus esse*

2* *passurus esse* future, *patior*; *loqui* present, *loquor*; *amauisse* perfect, *amo*; *sentire* present, *sentio*; *habiturus esse* future, *habeo*; *sustulisse* perfect, *tollo*; *minatus esse* perfect, *minor*; *uelle* present, *uolo*; *iturus esse* future, *eo*; *expugnare* present, *expugno*; *secutus esse* perfect, *sequor*; *poscere* present, *posco*; *posuisse* perfect, *pono*; *adeptus esse* perfect, *adipisc*or; *iudicasse* perfect, *iudico*; *reperturus esse* future, *reperio*; *deferre* present, *defero.*

3* to seem *uideri*; to have forbidden *uetuisse*; to be about to think *arbitraturus esse*; to report *deferre*; to have found *inuenisse*; to be about to remove *ablaturus esse*; to follow *sequi*; to have remembered *recordatus esse*; to be about to lie *mentiturus esse*; to promise *promittere*; to have spoken *locutus esse*; to be about to forget *obliturus esse*.

In the following answer infinitives are underlined, and we give the present infinitive of verbs that are not already in an infinitive form and the present indicative of those that are.

4 *solitus es* 2nd s. perf., *solēre*; *detulistis* 2nd pl. perf. *deferre*; *confirmauere* (= *confirmauerunt*) 3rd pl. perf., *confirmare*; *affirmare* present, *affirmo*; *sequere* imperative, *sequi*; *coluisse* perfect, *colo*; *puta* imperative, *putare*; *hortatus esse* perfect, *hortor*; *reperire* present, *reperio*; *mentire* imperative, *mentiri*; *accusaturus esse* future, *accuso*; *ausus est* 3rd s. perf., *audēre*; *repellere* present, *repello*; *loquere* imperative, *loqui*; *expugnauisse* perfect, *expugno*; *auditurus esse* future, *audio*; *deferebat* 3rd s. imperfect, *deferre*; *iudicaturus esse* future, *iudico.*

Page 152

Exercise

1* (a) Cicero states strongly that the people of Agrigentum have a statue of Hercules.
(b) The people of Agrigentum were saying that Verres had not been a good praetor.
(c) The story was that the defendant's slaves had entered the temple and had removed the statue.
(d) Cicero said that a certain messenger had announced all these things to the people of Agrigentum.
(e) I think that that man (the defendant) will always lie to you.
(f) Cicero was of the opinion that no one would ever commit worse crimes than that man (the defendant).

(g) Verres used to send his slaves to the temples, take gold from citizens, [and] embrace all crimes.
(h) I hear that Verres will report the name of a certain slave.
(i) Verres, because he did not want to be incriminated, ordered a certain friend to lie.
(j) I know that Verres was accustomed to accusing innocent men.
(k) Surely you have never heard more wicked crimes, gentlemen of the jury?
(l) Verres is a most wicked man, is he not?
(m) I heard that the people of Agrigentum made an attack on Verres' slaves.

Reading exercise

The following answer gives translations only. Where there is ambiguity, the more likely translation is given first.

1 (a) … that the slaves will/would storm the temple.
(b) … that Verres has/had sent the slaves to the temple.
(*or* … that the slaves have/had sent Verres to the temple. [*Surely not!*])

Page 153

(c) … that the people of Assorus worship/worshipped Chrysas (the river-god).
(*or* … that Chrysas worships/worshipped the people of Assorus. [*Surely not!*])
(d) … that Verres will/would accuse me.
(*or* … that I will/would accuse Verres.)
(e) … that they [he, she, *or* it] love/loved the statues.
(*or* … that the statues love/loved themselves. [*Surely not!*])
(f) … that Scipio was/had been a man of the highest kindness.
(g) … that they (f.) have/had spotted everything.
(h) … that that man will/would leave the city by night.
(i) … that a great uproar has/had taken place.
(j) … that he is/was going home.

Quotations

(a) Reason tells us that the gods exist. (b) The outcome taught [us] that fortune favours the brave. (c) I am human: I think there is nothing human that does not concern me. (d) They say that Democritus was never in public without a smile. (e) A young man hopes that he will live for a long time. (f) Renown is a fickle and unstable thing. (g) Recently the illness of a certain friend reminded me that we are at our best when we are ill. For what sick man does avarice or lust ever worry? (h) Here, where Rome is now, an uncut wood used to grow green; and such a great undertaking was pasture for a few oxen.

Page 154

Reading exercise/Test exercise

Omitted.

** English–Latin

1 (a) arbitror Verrem hoc fecisse.
(b) Cicero dixit seruos in templum intrauisse.
(c) multi ciues ad urbem ueniebant, negotium faciebant, deinde domum regrediebantur.
(d) amicus Verris nomen cuiusdam serui detulit.
(e) nos omnes scimus istum scelestum esse.
(f) num arbitraris seruos simulacrum sustulisse?
(g) Cicero uir optimus erat, amicos libenter defendebat, numquam scelerum hostium nostrorum obliuiscebatur.
(h) Cicero arbitratur iudices numquam scelus peius audituros esse.

2 Syracusanis lex est de sacerdotio Iouis. Cicero dicit hanc legem Syracusanos iubere tres uiros creare; deinde Syracusanis sortiri necesse esse; unum ex tribus sacerdotem fieri. affirmat Verrem amico cuidam, Theomnasto nomine, sacerdotium dare uoluisse; Syracusanos negauisse, Verrem dolo rem perfecisse.

Deliciae Latinae

Page 156

Word exercises

For meanings, consult an English dictionary.

clamour > *clamor* shout; custodial > *custos* guard; temple > *templum* temple; repulsion > *repello* (stem *repuls-*) I drive back; renunciation > *renuntio* I select, return; total > *totus* whole; pugnacious > *pugno* I fight (cf. *expugno* I storm); convention > *con-* together + *uenio* (*uent-*) I come; sign > *signum* sign, statue; cult > *colo* (stem *cult-*) I worship; relic > *relinquo* (stem *relict-*) I leave; sensibility > *sentio* (stem *sens-*) I feel; sacerdotal > *sacerdos* (stem *sacerdot-*) priest; conjecture > *conicio* (stem *coniect-*) I throw; putative > *puto* (stem *putat-*) I think; veto > *ueto* I forbid; legal > *lex* (stem *leg-*) law; amicable > *amicus* friend; defamation > *de-* down + *fama* reputation; impetuous > *impetus* attack; judicial > *iudico* I judge; triumvirate > *tres* three + *uir* man.

4B (*Text* pp. 134–9)

In these four passages, we concentrate upon some new uses of the ablative case. A summary of the forms and uses will be found in ***GE* 100a**. The individual references to earlier discussion are: ***GE* 10**, **23**, **49**, **67**, **84**. There is also a new and uncomplicated use of the genitive ('a man of great wisdom'). Three new pronouns/adjectives complete the haul of new grammar (*alius* 'other', *aliquis*/*aliqui* 'someone/some', *ipse* 'actual, self'). You will need to be sure of the accusative and infinitive construction for reported statement ('x said that ... ') before you continue.

Note for 4B(i)

74 *ipsi*: ‘themselves’ nom. pl. m. It agrees with *Lampsaceni*. See ***GE* 103** for forms.

75 *quietiores … hominibus*: ‘more peaceful than …’ The comparative adjective is here followed by plain ablative (of comparison: see ***GE* 100B** 1). See also lines 80 and 82 below. Compare the construction you already know, with *quam* ‘than’, as in lines 73–4 and (*malunt*) in lines 75–6 below.

75 *ut Graeci:* ‘as Greeks’.

75–6 *otio uti et pace frui*: note that the verbs *utor* ‘use’ and *fruor* ‘enjoy’ take ablative objects. See ***GE* 100B** 4.

76 *Lampsacum*: ‘to Lampsacum’. Names of towns behave like *domus* (***GE* 30**) in not taking a preposition after verbs of motion (see further ***GE* 110**).

80 *uiros peiores ... turpioresque:* ‘men worse and more revolting than …’ Comparative adjectives followed by ablative (of comparison). See ***GE* 100B** 1.

81–2 *scitis Verrem ... cupiuisse:* ‘you know that Verres desired …’ If you had trouble with this accusative and infinitive construction, return to ***GE* 98–9** and do or repeat some of the exercises which follow the grammar.

82 *feminas ... pulchriores:* ‘women more beautiful than …’ Comparative adjectives followed by ablative (of comparison). See ***GE* 100B** 1 and note on line 80 above.

Translation of 4B(i)

A town there is in the Hellespont Lampsacum, judges. This town more famous and more renowned is than any other of Asia town, and themselves / the very men of Lampsacum **[75]** more law-abiding than all other men. They prefer for/because like Greeks leisure to use and peace to enjoy than riot to raise. Verres once arrived at Lampsacum with great disaster and almost destruction of the state. The men of Lampsacum the defendant / that man they led to Ianitor a certain host, and **[80]** retinue his all [of it] among other hosts they lodged. As the habit was of him, at once he ordered retinue his, men worse than all others and more disgusting, to find a woman than the others more beautiful. You all know, judges, Verres women than others more beautiful always to have desired.

Now learn the Learning vocabulary at *Text* p. 135.

Notes for 4B(ii)

83 *ad*: tr. ‘for the purpose of’, ‘to suit’.

84 *miro artificio:* ‘by …’ Ablative of means. See ***GE* 84**.

85 *meliorem Lampsacenis:* ‘better than …’ Comparative adjective followed by ablative (of comparison). See ***GE* 100B1**.

85–6 *esse hominem*: ‘that he was a man …’, continues the reported statement after *detulit*. The same verb is also understood before *eum … habere* (lines 86–7) and *illam … esse* (line 87).

86 *hominem ... multi honoris*, *magnae existimationis:* ‘a man of’ (as in English). See ***GE* 101**.

86–7 *filiam ... eximiae pulchritudinis:* ‘a daughter of …’ (as in English). See ***GE* 101**. Compare *uirginem … summā… modestiā* (lines 87–8), where the ablative of description is used (see ***GE* 49**).

88 *ut ... audiuit:* ‘when …’ (*ut* can also mean ‘as’). Note that *modestia* (as it stands, nom.) should read *modestiā* (abl).

88–9 *summā cupiditate:* ‘with …’ (ablative of accompanying circumstances). See ***GE* 100B** 2.

91 *retinere coepit*: note that *coepi* ‘I began/have begun’ takes an infinitive to complete its meaning.

altero consilio: object (ablative) of *usus*. See ***GE* 100B** 4.

93 *summā celeritate*: ‘with …’ Ablative of manner. See ***GE* 100B** 3.

94 *se ... solere*: understand ‘he said …’ as introductory verb, even though the previous verb was *negauit* (‘he denied’).

95 *dicam*: ‘… am I to say’ (not ‘shall I say’).

Translation of 4B(ii)

There was a friend of the defendant / that man Rubrius a certain, a fellow made for his [Verres’] lusts. That fellow, who with skill amazing these things all to look into was accustomed, to him reported a man there to be Philodamus better than all other men of Lampsacum; to be **[85]** a man among them of much respect, of great reputation; him a daughter to have of outstanding beauty; but that [girl] a virgin to be of the highest integrity, chastity and discretion. Verres, as these things he heard, with the greatest desire burned. At once he said himself to Philodamus about to move to be. His host Ianitor, nothing suspecting, but thinking himself Verres to have offended, **[90]** the fellow with all force to hold back began. Verres therefore, another scheme using, Rubrius to Philodamus to move ordered. Philodamus, when these things he heard, with all speed to the defendant / that man came. He denied this duty his to be, he denied himself him about to welcome to be; himself praetors and consuls to welcome to be accustomed, not their friends. What more should I say? That man the whole of him the request **[95]** ignored and slaves his to take Rubrius to Philodamus ordered, although that man Rubrius to receive not had duty.

Now learn the Learning vocabulary at *Text* p. 136.

Notes to 4B(iii)

98 *uir aliis prouincialibus ... hospitalior*: ‘a man more hospitable and friendlier than …’ Comparative adjectives followed by ablative (of comparison). See ***GE* 100B1**.

98 *multo*: ‘much’ (qualifying *hospitalior* and *amicior*). See ***GE* 100B** 5.

109 *alius ex alia parte*: lit. ‘another person from another part’. Translate as in the vocabulary and see ***GE* 102** Note 1.

116 *eodem animo*: translate ‘of …’ (ablative of attendant circumstances). See ***GE* 100B** 2.

Translation of 4B(iii)

Philodamus, a man than other provincials always much more welcoming and friendly, himself that Rubrius to home his welcomed; and because he did not want unwilling to seem, a great party he prepared. Not only **[100]** Rubrius retinue all to invite did he order, but even son his out to a neighbour certain he sent for dinner. But Verres Rubrius the daughter of Philodamus to carry off ordered. Rubrius therefore with retinue his with all speed to the party came; they lay down; there arose discussion among them; in Greek fashion they drank; and at this time with conversation and pleasure the party **[105]** they filled. After the thing enough to grow warm seemed, Rubrius ‘Please’, he said, ‘Philodamus, why to us daughter your not you call?’ Philodamus, a man of the highest seriousness, very greatly angry became; strongly he denied women to be owing [ought] in a party with men to lie down. Then different [ones] from different sides ‘Call the woman’ said; and at the same time slaves his Rubrius ordered the door **[110]** to shut. This when Philodamus understood, slaves his to himself he summoned and ordered them himself to ignore, his daughter with all force to defend, the matter to his son with all speed to announce.

A more idiomatic version of lines 114–18 is given at ***Text*** p. 138.

Uproar meanwhile arose through the whole house. Rubrius himself Philodamus with water boiling soaked. These things when the slaves of Philodamus to his son announced, at once home **[115]** he hurried. All the men of Lampsacum, as soon as these things they heard, with the same mind were and at the house of Philodamus by night gathered. That man, when he saw himself by his desire and lust such riots to have incited, to escape wanted.

Now learn the Learning vocabulary at *Text* p. 138.

Notes for 4B(iv)

123 *omnibus aliis ... turpiorem*: ‘more disgraceful than …’ Comparative adjective followed by ablative (of comparison). See ***GE*** **100B** 1.

123 *multo*: ‘much’ (qualifying *hospitalior* and *amicior*). See ***GE*** **100B** 5.

126 *his uerbis*: ablative object of *usi* (nom. m. pl. participle of *utor*). See ***GE*** **100B** 4.

NB *aliquis* ‘someone’ is not used in the ***Text*** of 4B. However, you have already met an example in 4A(iii), line 41: *amicum … iussit aliquem reperire* ‘he told his friend to find someone’.

Translation of 4B(iv)

A more idiomatic version of this passage is given at ***Text*** p. 139.

These things when all the men of Lampsacum with the same sentiment and anguish discussed, with sword and stones the door to cut down began, and at the same time with fire to surround. **[120]** Citizen Romans certain, who at

Lampsacum were doing business, with all speed ran together. They begged and beseeched the men of Lampsacum; they agreed Verres to be the worst and than all others much more disgusting; but they said the men of Lampsacum the fellow criminal to spare to be owing [ought], rather than a praetor Roman to kill; [in] this for/because way the crime of them less **[125]** to be about to be. These words using, at last the men of Lampsacum from violence they restrained.

Now learn the Learning vocabulary at *Text* p. 139.

Exercises for 4B

Page 159

Exercises

1* (a) *comite claro*, *comitibus claris*; *calamitate magnā*, *calamitatibus magnis*; *conuiuio Graeco*, *conuiuiis Graecis*; *amico nobili*, *amicis nobilibus*; *magistratu innocenti*, *magistratibus innocentibus*; *formā turpi*, *formis turpibus*; *re Romanā*, *rebus Romanis.*

(b) The ablatives are: *comitibus*, *Asiā*, *conuiuiis*, *sermone*, *ui*, *amico*, *diebus*, *homine turpi*, *uiro nobili*, *manu celeri*.

(c) *ingenti*: dat./abl. s. – *templo*, *uirgine*, *curā*; *audacibus*: dat./abl. pl. – *feminis*, *sacerdotibus*; *solā*: abl. s. f. – *uirtute*; *magnis*: dat./abl. pl. – *pueris*, *manibus*; *tanto*: dat./abl. s. m./n. – *proelio*, *praetore*; *longiore*: abl. s. – *periculo*, *uiā.*

NB Most third declension nouns have ablative singular ending in *-e*.

If you have made any mistakes, check carefully the **declension** of the nouns and adjectives.

2 (a) The man was much better than all the others.

(b) He said that he had not killed [lit. He denied himself to have killed] the man with the utmost force.

(c) That man / the defendant beat the door with rocks.

(d) Cicero asserted that the Agrigentini were very brave men [lit. men of great courage].

(e) Praetors, very serious men [lit. men of the highest seriousness] do not enjoy parties.

(f) The Lampsaceni used to conduct their business in the Greek manner.

(g) Greeks prefer to pass their life in leisure and peace [rather] than in war and disasters.

(h) Cicero thought that Verres was [lit. thought Verres to be] worse than the other praetors.

(i) The story was that Verres' slaves had used the utmost violence [*utor* takes the ablative].

(j) At that time Ianitor came to Verres with the utmost speed and tried to detain him with many words.

Page 161

Exercises

1 *alius*: nom. s. m. – *comes*; *alii*: dat. s. m. f. n. *or* nom. pl. m. – *Lampsaceno*, *sermones*, *ianuae*; *alia*: nom. s. f. *or* nom./acc. pl. n. – *conuiuia*, *uirgo*; *aliā*: abl. s. f. – *calamitate*; *aliqua:* nom. s. f. *or* nom./acc. pl. n. – *mulier*, *uerba*; *aliquā*: abl. sing. f. – *re*, *seruā.*

2* (a) Different people say different things. (***GE* 102** Note 1)
(b) Some were Lampsaceni, others were Agrigentini.
(c) Different people are making an attack on the town in different places.
(d) Some ran from the fields, others from the town. (***GE* 102** Note 2)
(e) Someone will say something.
(f) But who is calling? Some magistrate? No one.
(g) Catiline, are you hesitating to go away to some country?
(h) Verres left the house with some companion.

Page 162

Exercises

1 *ipsi*: dat. s. m. f. n. *or* m. pl. nom. – *calamitati*, *consules*, *conuiuio*, *nuntii*; *ipsa*: nom. s. f. *or* nom./acc. pl. n. – *grauitas*, *signa*, *simulacra*; *ipsā*: abl. s. f. – *grauitate.*

2 *ipsi uoluere* (= *-erunt*) they themselves wanted; *signum ipsum* the statue itself; *ipsae clamarunt* (= *-auerunt*) the women themselves shouted; *consilio ipso* by the plan itself; *ipsi homini pepercerunt* they themselves spared the man *or* they spared the man himself (*ipsi* = dat. s. *or* nom. pl. m.); *ipsa laetitia* the joy itself; *obsecrarunt* (= *obsecrauerunt*) *ipsi oraruntque* (= *oraueruntque*) they themselves begged and prayed; *noli ipsam retinere* don't keep the girl herself.

Reading exercise

(a) *omnibus aliis*: comparison after *melior.*
(b) *summā ui*: describing how.
(c) *saxis*: instrument – 'with which'.
(d) No ablative phrase.
(e) *summā grauitate*: describing the praetors*. conuiuiis*: *fruor* takes the ablative.
(f) *more Graeco*: describing how they acted.
(g) *otio et pace* and *bello et calamitatibus*: describing how they prefer to live.
(h) *ceteris praetoribus*: comparison after *peiorem.*
(i) *summā ui*: *utor* takes the ablative.
(j) *eo tempore:* time when.
summā celeritate: describes how he came.
multis uerbis: instrument – 'with which'.

Quotations

(a) No-one can be with/of a calm mind. (b) The wise man conquers Fortune with courage. (c) Alas, Fortune, who is a more cruel god to us than you? (*te* = ablative of comparison). (d) That man enjoys riches the most who least needs riches (*fruor is* followed by the ablative). (e) Alas, how difficult it is not to betray a crime by one's expression. (f) Silver is cheaper than gold, gold is cheaper than virtues. (g) An honourable death is better than a shameful life.

Page 163

(h) [There is] always something new out of Africa. (i) The whole life of man is nothing other than the journey to death. (j) Nature shows different routes to different people (*or* ... one route to one man, one to another).

Pages 163–4

Reading exercise/Test exercise

Omitted. NB the ***Text*** at line 6 should read *quendam* not *quondam*

Pages 164

** English–Latin

1 (a) Verres Rubrio peior erat.
(b) Lampsaceni pace et otio fruebantur.
(c) Philodamus erat uir magnae grauitatis [gen.]/magnā grauitate (abl.), Verres uir magnā cupiditate [abl.]/magnae cupiditatis (gen.)
(d) coqui conuiuium sermone et laetitiā parabant.
(e) Verres et comites more Graeco bibebant.
(f) Lampsaceni ianuam pugnis caedebant et eodem tempore summā uoce clamabant.

2 Philodamus erat uir magnā grauitate, aliis tamen semper multo hospitalior. Rubrium et comites ad conuiuium inuitauit. omnes summā celeritate peruenerunt. sermone et laetitiā bibebant. subito autem Rubrius Philodamum iussit filiam uocare. Philodamus autem negabat se eam uocaturum esse. tumultus tum erat.

Deliciae Latinae

Page 164

Word exercise

Consult an English dictionary for meanings.

calamity > *calamitas* disaster; hospitable > *hospes* (stem *hospit-*) host; clarity > *clarus* famous; turpitude > *turpis* disgusting; cupidity > *cupiditas* lust; use > *usus* use; vim > *uis* force; negligence > *neglego* I ignore; reception > *recipio* (stem *recept-*) I receive; gravity > *grauitas* seriousness; sermon > *sermo* speech (stem *sermon-*); convenient > *conuenio* I meet; intellect > *intellego* (stem *intellect-*) I understand; oration > *oro* (stem *orat-*) I beg; retention > *retineo* (stem *retent-*) I hold back; bibulous > *bibo* I drink; celerity > *celeritas* speed; usufruct > *usus* use + *fruor* (stem *fruct-*) I enjoy; concurrent > *concurro* I run together.

4C (*Text* pp. 166–75)

In these two sections, we introduce a new tense, the pluperfect active and deponent ('X had —ed'). We pick up and explain further the uses of *qui* 'who'. We encounter more ablative usages. And we explain the locative case.

Notes for 4C(i)

127 *qui … erat*: 'who … was'. In this instance, *qui* is easy to translate. It is nominative, because it is the subject of the verb *erat*.

127 *Lilybaei*: 'at Lilybaeum'. This is the first example of the locative case. For other examples, see lines 135, 136, and 4C(ii), lines 151, 156. See ***GE* 110.**

128 *quem*: this refers to *hic homo*, masculine; *hic homo* is called the antecedent (remember this term) of *quem*; *quem* itself is accusative because it is the object of *dico.*

128 *nobili genere natus:* 'born from a noble family'. The ablative used with *natus* is the first example of the ablative of origin. See ***GE* 108** 1.

129 *quam:* this picks up *uirtutem*, feminine (i.e. *uirtutem* is the antecedent); *quam* is accusative because it is the object of *cognouerant.*

129 *cognouerant*: 'they had become acquainted with'. This is the first example of the pluperfect active. To recognise this tense, note the endings *-eram* etc. (exactly as in the imperfect of *sum*, which you recently learned) added on to the perfect active stem. Other examples in this passage are (with the stem and ending separated by a hyphen): *colleg-erat* (line 130), *de-dux-erat* (line 131), *fec-erat* (line 133), *fec-erant* (line 135), *constitu-er-at* (line 140).

129–30 *Verre praetore:* i.e. 'during Verres' praetorship'. This is an ablative of attendant circumstances (cf. ***GE* 100B** 2), which is explained further at ***GE* 109.**

130 *quae*: the antecedent is *omnia*, neuter; *quae* is accusative because it is the object of *collegerat.*

131 *quos*: the antecedent is *comites*, masculine; *quos* is accusative because it is the object of *deduxerat*.

132 *quae*: lit. 'which cups', i.e. 'and these cups'. Here *quae* connects the sentence (it is a 'connecting relative') with the preceding one. It is accusative because it is the object of *fecerat*. Its antecedent is *pocula* (which happens to be repeated, for clarity). Other examples of this connecting relative are *quod* (lines 133, 139), *quibus* (line 140), *quas* (line 142). See ***GE* 107**.

132 *ea pocula … esse*: '[they reported] that these cups were …' As often in reported statement in Latin, the preceding verb is to be understood before one, or even a number, of following statements.

133 *quod:* ‘and this’. See note on line 132 above; *quod* is accusative because it is the object of *audiuit*. Its antecedent is the whole of the statement of Verres’ friends that Diodorus had some beautiful cups. That is why its gender is neuter. See ***GE*** **107**.

135 *quorum: quorum* is genitive because it depends on *mentionem* (‘mention of which’). Its antecedent is *pocula*, neuter. See ***GE*** **106**.

136 *Melitae*: ‘in Malta’. Another example of the locative case. See above on *Lilybaei* line 127. See further ***GE*** **110**.

137 *Melitam*: ‘to Malta’. Note the absence of preposition, as also with *Lilybaeum* at line 142 below. See further ***GE*** **110**.

139 *quod*: see note on line 133 above; *quod* is accusative because it is the object of *audiuit*. Its antecedent is the news that Verres had sent men to Malta to ask for the cups. That is why its gender is neuter.

139 *qui*: the antecedent is *Diodorus*, masculine; *qui* is nominative because it is the subject of *constituerat*. See ***GE*** **106**.

140 *quibus*: ‘and [in] this …’, agreeing with *litteris*. See note on line 133 above; *quibus* is ablative because it agrees with *litteris*, which is governed by the preposition *in.* Its antecedent (repeated for clarity) is *litteras*. See ***GE*** **107**.

141 *ausus erat*: ‘had dared’. This is the first example of the pluperfect deponent. Note that you can tell the subject is *Diodorus* because the participle *ausus* has a masculine singular ending.

142 *Lilybaeum*: see note on line 137 above and ***GE*** **110**. *quas:* ‘and this [sc. letter]’. See note on line 133 above. The antecedent is *litteris*, feminine, from line 141.

142 *quas* is accusative because it is the object of *perlegit* (tr. ‘had read’, as often perfect tenses after *ubi* and *ut* = ‘when’). See ***GE*** **107**.

143 *qui*: the antecedent is *Diodorus ipse*, masculine; *qui* is nominative because it is the subject of *constituerat.*

144 *Lilybaeo*: ‘from Lilybaeum’. Note the absence of a preposition. See further ***GE*** **110**.

Translation of 4C(i)

Diodorus, who Maltese was, at Lilybaeum for many years was living. This man whom I am mentioning was of noble family born and fine and popular on account of his goodness, which all the Lilybitani acknowledged. But Verres **[130]** being praetor, almost about to lose he was everything which at home he had collected. For the retinue which Verres to Lilybaeum had brought Diodorus cups certain to have they announced; those cups than all others more beautiful to be. (Which cups, as later I heard, Mentor with supreme skill had made.) Which when Verres heard, with desire inflamed, Diodorus to himself called and **[135]** the cups, of which mention his retinue had made, demanded. That man himself at Lilybaeum those cups not to have replied, but in Malta with a relative certain to have left. Then the defendant / that man began to send men to Malta, began to write to certain Maltese, the cups began to demand, began to order Diodorus to that relative his to send letters. Which when he heard, Diodorus, who his own things **[140]** to protect had decided, to relative his a letter sent; which in letter to write he had dared the relative to owe [ought] to deny himself the cups to have, but to assert himself them in few those days to have sent to Lilybaeum. Which when the relative read, thus he did. Meanwhile Diodorus himself, who to be absent from his home for a while had decided rather than the silver to lose, from Lilybaeum **[145]** departed.

Now learn the Learning vocabulary at *Text* p. 141.

Notes for 4C(ii)

146 *quae*: 'and this'. The antecedent is 'what Diodorus had done about the cups', and so the connecting relative is neuter. It is accusative because it is the object of *audiuit.*

146 *non mediocri insaniā et furore:* 'with …' These could be construed as ablatives of manner (cf. ***GE*** **100B** 3), or as ablatives of cause 'out of / because of (translating *se gerere* as 'acting, behaving'). For the latter, see ***GE*** **108** 2.

147 *potuerat*: 'he had [not] been able'. The other pluperfect active forms in this passage are: *commouerat* and *collegerat* (line 150), *cognouerat* (line 157), and *concupiuerat* (line 168).

148 *Diodoro absenti*: dat. because it is the object of *minabatur* (remember that this verb takes the dative).

149 *totā prouinciā*: 'Over the whole province'. The ablative is used here of place where, as in many instances where a noun denoting location is used. Other examples are: *totā Siciliā* (lines 154, 167), and *totā Romā* (line 159). See ***GE*** **110** Note 1.

151 *qui*: the antecedent is *Verres*, so *qui* is masculine s. It is nominative because it is the subject of *uolebat*.

153 *quem ... sciebat*: 'whom he knew to be absent', *quem* is m. sing. because its antecedent is *Diodorum*. It is accusative because it is *both* the object of *sciebat* and the subject of an accusative and infinitive phrase governed by *sciebat*.

157 *quos cognouerat*: *quos* is m. pl. because its antecedent is *hospites.* It is accusative because it is the object of *cognouerat*.
quae: 'and these things'. The antecedent is 'the things Diodorus was saying at Rome', and so *quae* is neuter. *quae* is accusative because it is the object of *audierunt* (= *audiuerunt*). See ***GE*** **107**.

158–60 *rem ... periturum esse*: this is all an indirect statement (so expressed by accusative and infinitive). There is only one introductory verb, that is [*litteras* …] *mittebant* 'they started to send [letters] [saying] that …' The subject of the first indirect statement is *rem* 'that the matter …' The second has 'it' as its subject (note the neuter form of *perspicuum*, 'that it *was* …') and the phrase *omnia … fieri* is in its turn an indirect statement introduced by *perspicuum esse* ('clear that everything *fieri*'). The third statement following directly on *litteras … mittebant* has *eum* (i.e. Verres) as its subject, 'that he *insanire*'. The fourth also has Verres as subject ('that he ought to …'), and so does the fifth, though this can only be inferred from the m. s. form of the participle *periturum* ('that he would be done for …').

160–1 *hoc uno crimine*: 'because of…' Ablative of cause. See ***GE*** **108** 2.

161 *quas:* 'and this/these', connecting relative. The antecedent is *litteras*, and so *quas* is f. pl. It is accusative because it is the object of *perlegit.* See ***GE*** **107**.

162–3 *primum annum ... habere*: another series of indirect statements only loosely introduced by *sensit* (line 161). The first is best approached by translating '[he realised] that it was the first …' The second can be more easily understood '[he realised] that he …' In English, such passages are also often rendered without introductory verbs. They are easier to spot in Latin, because the main verbs of the indirect statements are always in the infinitive form (and the subjects in the accusative case).

163 *pudore ... metu ... timore*: 'because of …' All three are ablatives of cause. See ***GE*** **108** 2.

165 *Verre praetore*: see note on 4C(i), lines 129–30.

165 *prouinciā domoque caruit*: note that *careo*, like *utor* and *fruor*, takes an ablative.

166 *dicam*: '… am I to say?' See note on 4A(ii), line 32.

166 *hōc clarius*: remember that comparative adjectives have neuter in *-ius* and see ***GE*** **100B** 1 for the construction of *hōc* (remembering that the long vowel makes this an ablative form).

167 *Verre praetore*: see above on line 165.

168 *quas*: The antecedent is *res*, so *quas* is f. pl. It is accusative because it is the object of *concupiuerat.*

Translation of 4C(ii)

Which things when the defendant / that man heard, not with moderate madness and rage himself to conduct to everyone he seemed; in this way he acted, because not he had been able the silver from Diodorus to steal. [To] Diodorus therefore absent he threatened, he shouted openly, he wept. Finally servants his he ordered Diodorus in the whole province **[150]** to look out for; but that man by now camp had moved and the cups had collected; at that time at Rome he was living. Verres therefore, who by some means Diodorus into the province to recall wanted, this plan devised: he decided Diodorus, whom **[155]** absent to be he knew, on a false certain charge to accuse. The matter transparent was in all Sicily, Verres of silver by desire the man absent to have accused.

A more idiomatic version of lines 156–65 is given at ***Text*** p. 142.

Meanwhile Diodorus at Rome poorly dressed around patrons and connections whom he knew was going round, and the matter all was telling. Which things when the father and friends of Verres heard, a letter strongly worded to the defendant / that man they sent the matter transparent to be in all Rome and unpopular; [it] obvious to be all those things on account of **[160]** silver to be happening; to be mad that man; to beware to owe [ought]; about to die to be as a result of this one accusation. Which when Verres read, he realised himself foolishly to have acted; for the first year of the province for him [it] to be; himself no money at this time to have. Anger his therefore not from shame but from fear and apprehension he checked; Diodorus absent to condemn not he dared. Diodorus meanwhile, **[165]** Verres [being] praetor, almost three years from province and home stayed away.

What more should I say? Nothing than this more transparent to be is able, judges. At that time, Verres [being] praetor, in all Sicily, no one was able to preserve or at home to keep those things that Verres more greatly had desired.

Now learn the Learning vocabulary at *Text* p. 143.

Exercises for 4C

Page 167

Exercises

1 *conatus/-a/-um eram* (see ***GE* 105**) I had tried; *excogitaueram* I had devised (see ***GE* 104**); *uisus/-a/-um eram* I had seemed; *monueram* I had warned; *usus/-a/-um eram* I had used; *feceram* I had made; *afueram* I had been away; *collegeram* I had collected; *commoueram* I had moved.

Page 168

2* you (pl.) had begged, *oraueras*; you (m.s.) had caught sight of, *conspicati eratis*; he had moved, *commouerant*; they (f.) had urged, *hortata erat*; I had spared, *peperceramus*; she had remembered, *recordatae erant*; we had welcomed, *receperam*; I (m.) had embraced, *amplexi eramus*; you (s.) had cut down, *cecīderatis*; we (m.) had forgotten, *oblitus eram*; they had ignored, *neglexerat*; you (m. pl.) had advanced, *progressus eras.*

3* *constitueram*; *passus eras*; *reuocauerant*; *recordatae erant*; *cognouerat*; *adepta erat*; *excogitaueramus*; *complexi eratis*; *collegeramus*; *commoueras.*

4*	Present	Future	Imperfect	Perfect	Pluperfect
	reuocat	*reuocabit*	*reuocabat*	*reuocauit*	*reuocauerat*
	reuocant	*reuocabunt*	*reuocabant*	*reuocauerunt*	*reuocauerant*
	tenet	*tenebit*	*tenebat*	*tenuit*	*tenuerat*
	tenent	*tenebunt*	*tenebant*	*tenuerunt*	*tenuerant*
	arbitratur	*arbitrabitur*	*arbitrabatur*	*arbitratus/-a/-um est*	*arbitratus/-a/-um erat*
	arbitrantur	*arbitrabuntur*	*arbitrabantur*	*arbitrati/-ae/-a sunt*	*arbitrati/-ae/-a erant*
	uidetur	*uidebitur*	*uidebatur*	*uisus/-a/-um est*	*uisus/-a/-um erat*
	uidentur	*uidebuntur*	*uidebantur*	*uisi/-ae/-a sunt*	*uisi/-ae/-a erant*
	neglegit	*negleget*	*neglegebat*	*neglexit*	*neglexerat*
	neglegant	*neglegent*	*neglegebant*	*neglexerunt*	*neglexerant*
	sentit	*sentiet*	*sentiebat*	*sensit*	*senserat*

	Present	Future	Imperfect	Perfect	Pluperfect
	sentiunt	*sentient*	*sentiebant*	*senserunt*	*senserant*
	utitur	*utetur*	*utebatur*	*usus/-a/-um est*	*usus/-a/-um erat*
	utuntur	*utentur*	*utebantur*	*usi/-ae/-a sunt*	*usi/-ae/-a erant*
	patitur	*patietur*	*patiebatur*	*passus/-a/-um est*	*passus/-a/-um erat*
	patiuntur	*patientur*	*patiebantur*	*passi/-ae/-a sunt*	*passi/-ae/-a erant*
	fit	*fiet*	*fiebat*	*factus/-a/-um est*	*factus/-a/-um erat*
	fiunt	*fient*	*fiebant*	*facti/-ae/-a sunt*	*facti/-ae/-a erant*
	non uult	*nolet*	*nolebat*	*noluit*	*noluerat*
	nolunt	*nolent*	*nolebant*	*noluerunt*	*noluerant*
	est	*erit*	*erat*	*fuit*	*fuerat*
	sunt	*erunt*	*erant*	*fuerunt*	*fuerant*
	colligit	*colliget*	*colligebat*	*collegit*	*collegerat*
	colligunt	*colligent*	*colligebant*	*collegerunt*	*collegerant*
	constituit	*constituet*	*constituebat*	*constituit*	*constituerat*
	constituunt	*constituent*	*constituebant*	*constituerunt*	*constituerant*

5 Impf., *excogito*; he had called back, *reuoco*; perf., *patior*; you (s.) had collected, *colligo*; fut., *circumeo*; pres., *commoueo*; they had read through, *perlego*; fut., *cognosco*; you (s.) had tried, *conor*; perf., *absum*; you (pl.) had been, *sum*; perf., *recipio*; they had gone out, *egredior*; perf., *ingredior*; pres., *pono*; fut., *utor*; we had killed, *caedo*.

Page 170

Exercises

In the next answer the antecedent is underlined.

1* (a) Diodorus used to have small *cups*, which Mentor had made.
(b) *The letter*, which he had written, soon arrived in Sicily.
(c) He was calling back *the men* who had asserted that they were in Rome.
(d) *The thing* which you have devised is criminal.
(e) *Diodorus*, who Verres knew had certain very beautiful cups, had gone away.
(f) Diodorus had been born from a noble *family* which had never become well known.

2 *quae*: *poculis* (n. pl.); *quem*: *seruus* (m. s.); *cuius*: *genus* (n. s.); *qui*: *filio* (m. s.); *quibus*: *fana* (n. pl.).

3 (a) And when he had heard this…
(b) And when he had told these things …
(c) And when they had recalled these women …
(d) And when they had caught sight of them …
(e) And when he had threatened him/her …

Pages 172

Exercises

1 (a) A young girl of excellent reputation.
  (b) When Cicero and Antonius were consuls.
  (c) Under my leadership.
  (d) Young girls born from a noble family.
  (e) He removed the gold out of boldness and greed.
  (f) From Rome.
  (g) At home.
  (h) From Lilybaeum.
  (i) In the whole province.
  (j) In the absence of the praetors.

2 (a) uir magnae uirtutis / uir magnā uirtute.
  (b) Verre praetore.

Page 173

  (c) te duce.
  (d) puer genere nobili natus.
  (e) sic/ita cupiditate egit.
  (f) Romae.
  (g) domo.
  (h) Lilybaeum.
  (i) totā Siciliā.
  (j) ceteris absentibus.

Quotations

(a) He who has much desires more. (b) The poor man is not he who has too little but he who desires more. (c) He who has begun (it) has half the deed. (d) Fortune snatches nothing away except what she has given. (e) It is sweet to remember what was hard to endure. (f) Diaulus was recently a doctor, now he's an undertaker; what he does as an undertaker, he had also done as a doctor.

Reading exercise/Test exercise

Omitted.

Page 174

** English–Latin

1 (a) Diodorus, qui multa pocula pulchra habebat, Lilybaeo Romam abierat.
  (b) Verre praetore, totā prouinciā uiri facta scelesta excogitare poterant.
  (c) Verres, qui genere nobili natus erat, semper cupiditate potius quam uirtute agebat.
  (d) comites, quos Verres secum ad prouinciam duxerat, erant scelesti.

2 quod ubi Verres audiuit, insaniā Diodorum absentem accusare constituit. totā prouinciā res clara erat. fama erat Verrem cupiditate argenti uirum innocentem absentem accusauisse. Diodorus, qui hoc tempore Romae erat, omnia quae audiuerat suis patronis narrauit. quod ubi pater Verris audiuit, litteras isti misit. quibus in litteris narrabat omnes totā urbe scire Verrem esse scelestum. quas [or quod] ubi Verres perlegit, cupiditatem timore potius quam pudore repressit.

Deliciae Latinae

Page 175

Word exercises

For meanings, consult an English dictionary.

generation > *genus* (stem *gener-*) family; literal > *littera* letter; ante-natal > *ante* before + *natus* born; mode > *modus* way, manner; rational > *ratio* (stem *ration-*) reason; primary > *primus* first; constitution > *constituo* (stem *constitut-*) I decide; revoke > *reuoco* I call back; circuit > *circumeo* (stem *circumit-*) I go around; circumlocution > *circum* around + *loquor* (stem *locut-*) I speak; conservation > *conseruo* (stem *conseruat-*) I save; commotion > *commoueo* (stem *commot-*) I disturb; collection > *colligo* (stem *collect-*) I collect.

4D (*Text* pp. 144–7)

In these two texts, the passive voice ('X is being —ed, was being —ed, has been —ed, had been —ed', etc.) is introduced. Do not be concerned about the apparent rush of tenses here. Just be certain, before you embark on this section, that you are thoroughly acquainted with the deponent forms at ***GE*** **58**, **68**, **75**, **77**, **81**, **90**, **96**–**7**, **105**.

We have also introduced some examples of the perfect participle passive, used either as an adjective (e.g. line 170 *nauem quandam piratis refertam* 'a certain ship *filled* with pirates') or in the *ablative absolute* construction (e.g. line 174 *quibus rebus nuntiatis* '(with) which things having been announced', i.e. 'and when these things had been announced').

Notes for 4D(i)

169 *P. Caesetio ... praefectis*: 'in the prefecture of …' The construction is the same as with e.g. *Verre praetore* 'in *Verres' praetorship*'. For another example, see line 176 below. See ***GE*** **109**.

170 *egressae erant*: 'had gone out of'. Pluperfect deponent (from *egredior*). Once more, be warned that you need to know the deponent forms listed in the introductory note to this section before you proceed. If you did not recognise *egressae erant*, now is the time to do some revision.

173 *a classe nostrā*: here *a* means 'by …' (not 'from', a meaning you learned in **ID**). This usage often indicates that there is a passive verb lurking, 'X was —ed by Y'. So expect the form of sentence to proceed 'The ship by X is being / was being / was —ed'.

173 *capta est* … *inuenta est* … *abducta est*: the first examples of the passive voice. The nom. f. s. ending of the participles (*capta*, *inuenta*, *abducta*) shows that the subject is f. s. – here the noun *nauis.*

176 *exhiberi*: the first example of a passive infinitive. It completes the meaning of *iussit* (line 175).

176 *P. Caesetio ... ducibus*: 'under the leadership of …' See note on line 169 above.

177 *appellitur* … *exspectatur*: these are present passive forms, but translate them as past tenses. Latin often uses the present tense in historical narrative, just as certain *dialects*/*registers* of English do (cf. 'So he comes home, and he says to the wife, "Where's me supper?" and she says, "It's in the dog."'). Note that the subject precedes the first verb (*nauis* … *appellitur*), but follows the second (*exspectatur* … *supplicium*). This order (A subject B verb, B verb A subject) is a rhetorical device known as chiasmus, and is one of many tricks of word-order used by Latin writers to make their points forcefully and succinctly.

177–8 *a nautis* … *ab omnibus:* as in line 173 above, *a*/*ab* here means 'by'. Expect a passive verb after *a nautis*. In the case of *ab omnibus*, the verb occurs first and might be best translated provisionally 'there was awaited' (expecting the subject), rather than 'it is awaited' (as in the Running Vocabulary).

178 *a Verre*: again *a* means 'by' here. Expect a passive verb. This is *habiti*. Note that the nom. m. pl. participle shows that the subject is nom. m. pl. (so *ei praedones*). *ut*: here merely qualifies *hostes* ('as enemies') and does not introduce its own clause.

179 *securi percussi sunt*: the participle (nom. m. pl.) shows that the subject is still *ei praedones*. Note that *securi* is an ablative (expressing the instrument with which the deed was done). See ***GE* 84**.

180 *uidebantur*: literally 'were seen (as)', the imperfect passive of *uideo* (for more of these forms, see lines 194–5. But it is usually better to translate this verb in its passive forms using the English verb 'I seem'. However, the next example, *uisus est* in line 183, must be translated 'was seen' (so you always have to keep your options open).

ab eo: again here *ab* means 'by' and looks forward to passive verbs (*abducti et … dati sunt*).

abducti … *dati sunt*: the nom. m. pl. participles show that the subject is nom. m. pl. (here *illi*). It is usual, where there are a number of passive verbs of this form (participle + *sum*), for the part of *sum* to occur only once (as here).

ab eo: again *ab* means 'by', and looks forwards to a passive verb. This is *distributi sunt*. Note that the nom. m. pl. participle shows the subject is nom. m. pl., in this case *alii*. This *alii* looks forward, as often, to another *alii*. The first means 'some', the second 'others' (see ***GE* 102** Note 2).

182 *missi sunt*: as the participle shows (nom. m. pl.), the subject is nom. m. pl. (*alii*: see previous note for meaning).

183 *a nullo*: *a* means 'by'. Expect a passive verb. This is *uisus est* (see note on line 180 for meaning). The participle ending shows that the subject is nom. m. s., so *archipirata* (a m. noun of the 1st declension, like *nauta*).

arbitrantur: this form is deponent ('they think'), as you should know from Learning Vocabulary 2C. The only real safeguard against mistaking deponent forms for passive (and vice versa) is to learn thoroughly the deponent verbs as you meet them. Expect an indirect statement after this verb ('that …').

184 *a piratis*: *a* again means 'by', so expect a passive verb. Since you are also expecting accusative and infinitive (indirect statement), you ought to be looking for an infinitive (or infinitives). So these ought to be passive. The first comes in *datam esse*, where the acc. f. s. ending shows the subject of the phrase was *pecuniam* ('money to have been given by …'). A second indirect statement follows, with a new subject (*archipiratam*) and a passive verb (*liberatum esse*), whose participle (acc. m. s.) confirms that the subject is *archipiratam*.

Translation of 4D(i)

P. Caesetius and P. Tadius [being] prefects, ten ships half-full, which from **[170]** harbour had set out, a ship certain with pirates filled captured. But what I have said? The ship not they captured, but they found and appropriated. It was that ship full of young men most handsome, full of silver, full of clothing. Which ship, as I have said, by fleet our not captured was but found and appropriated was. Which things having been announced, Verres, although on the shore with women **[175]** certain he was lying drunk, he drew up himself however and at once ordered everything that in the having been appropriated ship was to be displayed. P. Caesetius and P. Tadius [being] leaders, the ship of the pirates to Syracuse by the sailors is brought to shore. The ship having been brought to shore, there is expected by everyone punishment. Those pirates, who old and ugly were, by Verres as enemies were considered and with an axe were struck; with these old men having been killed, those, who handsome **[180]** seemed or who craftsmen were, by him were appropriated and to friends were given. Others by him among his governor's retinue and son were divided up, others, who musicians were, to friends certain to Rome were sent. Which things all having been divided up, the pirate chief himself by no one was seen. Today, judges, everyone thinks money to Verres secretly by the pirates to have been given and the pirate chief to have been freed.

Now learn the Learning vocabulary at *Text* p. 145.

Notes for 4D(ii)

186 *securi*: see note on 4D(i), line 179 above.

187–8 *habita erat … capti erant*: these are pluperfect passive forms (as below in line 189 are *remoti atque abducti erant*).

188 *a Verre*: again *a* means 'by'. Expect a passive verb. This comes with *remoti atque abducti erant* (see note on lines 187–8).

The participles – nom. m. pl. – show that the subject is omnes.

188 *aliquid*: lit. 'something', here governing the genitives *artifici* and *formae.* Translate 'some [of] x' (see ***GE* 102** *aliquis* Note 3).

192–3 *eos… coniunctos esse*: all this is an indirect statement, which will eventually be solved by the verb *arguebat*. Tr. 'That they …' Note that the second verb in the phrase is passive (*coniunctos esse*). The participle (acc. m. pl.) shows that it still has the subject *eos*.

193–4 *a multis ciuibus Romanis … ab omnibus*: again *a*/*ab* here means 'by' and makes you expect a passive verb in each case, *cognoscebantur* resolves the first phrase, and *defendebantur* the second. For the forms, see above 4Di line 180.

194 *cognoscebantur*: further examples of this imperfect passive form are *defendebantur* in line 194, and *feriebantur* (line 195).

196 *est gesta*: note that the participle (nom. f. s.) shows the subject to be *haec … res.* The usual order for the perfect passive would be *gesta est* and the normal word-order for this sentiment might have been *haec res igitur gesta est*. Cicero focuses attention on *haec* and *res* by artificially separating them and also by inverting the normal order of the two elements of the verb.

197 *naue ... captā*: for ablative absolute, see ***GE* 109** and **120**.

197–200 *liberatus est ... missi ... abducti ... percussi ... ablata ... ablatum ... auersum*: in this list, only the first verb is supplied with a part of *sum* (*liberatus est*). But all the other participles *listed* above can be inferred to have the requisite part *understood* (*est* for the singulars, *sunt* for the plurals). The rhetorical effect is thus crisper than if *est*/*sunt* had been used, and Cicero is able to build up to a climax with (I) anaphora ('repetition', here of *omnis*) with polyptoton ('varying the forms of the same word', i.e. *omnis*/*omne*) (2) increasing the size of the second section, while keeping some repetition (*omnis uestis ablata* followed by *omne aurum et argentum ablatum et auersum*).

199 *ciuibus Romanis…percussis*: for ablative absolute, see ***GE* 109 and 120**.

Translation of 4D(ii)

[185] The Syracusans, men knowledgeable and considerate, held a count every day of the pirates with the axe having been struck. But of the pirates a great number to be missing soon they realised (for the number of them had been calculated from the number of oars that with the ship had been captured). For by Verres everyone who anything either of skill or looks had possessed removed and appropriated had been. With which persons **[190]** having been appropriated, the defendant / that man wicked, an outcry of the people there to be about to be suspecting, in the pirates' place to substitute he began citizens Roman, whom into prison previously he had thrown (them Sertorian soldiers to have been or by their own wish with pirates linked to have been he claimed). In this way, citizens Roman, who by many citizens Roman were recognised and by all were defended, **[195]** with the axe were being struck.

This therefore was achieved thing, this was the victory brilliant; Verres [being] praetor, a ship of pirates having been captured, the leader of the pirates freed was, musicians to Rome sent, handsome men and craftsmen to the house of Verres appropriated, and in their place citizens Roman with the axe having been struck, all clothes [were] removed, all **[200]** gold and silver [were] removed and stolen.

Now learn the Learning vocabulary at *Text* p. 147.

Exercises for 4D

Page 181

Exercises

1* *captum iri* to be about to be captured; *liberatum iri* to be about to be set free; *iussum iri* to be about to be ordered; *ablatum iri* to be about to be taken away; *repertum iri* to be about to be found.

2 (a) Verres said the robbers would be captured.
(b) Verres said that the Roman citizens would not be freed.
(c) Verres asserts that the cups of Diodorus will be taken away.
(d) Diodorus says that the cups will not be found by Verres.
(e) Verres said that his friends would be ordered to find the cups.
(f) I shall go to see if he is at home.
(g) Maecenas goes to play, Virgil and I to sleep.

For (f) and (g), see ***GE* 118** Note 2.

Exercises

1 *captus*, having been captured; *oppressus*, having been crushed; *sollicitatus*, having been worried; *sublatus*, having been removed; *interfectus*, having been killed; *datus*, having been given; *accusatus*, having been accused; *caesus*, having been cut; *uictus*, having been defeated; *commotus*, having been disturbed.

2 *portatus*, having been carried, passive; *pollicitus*, having promised, deponent; *inuentus*, having been discovered, passive; *hortatus*, having encouraged, deponent; *nuntiatus*, having been announced, passive; *coctus*, having been cooked, passive; *mortuus*, having died, deponent; *usus*, having used, deponent; *datus*, having been given, passive; *latus*, having been brought, passive; *gestus*, having been waged, passive; *cognitus*, known, passive; *conatus*, having tried, deponent; *secutus*, having followed, deponent; *intellectus*, having been understood, passive; *locutus*, having spoken, deponent; *prōmissus*, having been promised, passive; *uocātus*, having been called, passive; *arbitratus*, having thought, deponent; *seruatus*, having been saved, passive; *minatus*, having threatened, deponent; *necatus*, having been killed, passive; *amplexus*, having embraced, deponent.

3 (a) Verres, having spotted the ship of the pirates, wanted to take everything that was on it.
(b) The commanders of the Roman fleet gave the captured ship to Verres.
(c) Verres, having spoken many words to himself, had decided to free the pirates.

Page 183

(d) The most handsome pirates captured by Verres were sent to his house.
(e) No one saw the leader of the pirates afterwards, once he had been freed by Verres.
(f) The capture of the ship seemed to praetor Verres a very great victory.

4 (a) praefecti nauem captam Verri dederunt.
(b) ad nauem uisam Verres festinauit.
(c) Verres piratis captis imperauit.
(d) nauis capta Verri uictoria maxima uidebatur.
(e) praefecti Verris piratas senes interfecerunt, securibus e naue captis usi.

Page 184

Exercises

1 (a) With the statue having been torn away (i.e. Once/because/although/if the statue had been torn away).
(b) With these things having been announced (i.e. When/because/although/if these things had been announced).
(c) With the soldiers having been drawn up (i.e. When/because/although/if the soldiers had been drawn up).
(d) With an army having been sought (i.e. Once/because/although an army had been sought).
(e) With the statue having been removed (i.e. When/because/although/if the statue had been removed).
(f) With the events having been found out about (i.e. When/because/although/if the events had been known).
(g) With the enemy having been crushed (i.e. When/because/although/if the enemy had been crushed).
(h) With the queen having been seen (i.e. When/because/although/if the queen had been seen).
(i) With the allies having been killed (i.e. When/because/although/if our allies had been killed).
(j) With gifts having been sought (i.e. When/because/although/if gifts had been sought).

2 (a) If gifts have been given, the gods will listen to our prayers more carefully.
(b) When battle had been joined, the general was killed.
(c) Though the statues had been removed, the gods did not kill Verres.
(d) Because the slaves had been ordered by Verres to remove statues, the citizens of Sicily were looking for Cicero as an ally.

(e) Once religious scruple was removed, all deeds, every crime was committed.
(f) Things done well (but) badly spoken of, I consider badly done.
(g) Nothing is discovered and finished at the same time.

Page 185

English–Latin

3 (a) simulacris ablatis.
(b) reginā coactā.
(c) sede conuulsā.
(d) sociis instructis.
(e) donis datis.
(f) reipublicae dignitate seruatā.

Page 186

Exercises

1 *liberor*, *liberaris*, *liberatur*, *liberamur*, *liberamini*, *liberantur* I am freed etc.; *adiuuabar*, *adiuuabaris*, *adiuuabatur*, *adiuuabamur*, *adiuuabamini*, *adiuuabantur* I was being helped etc.; *iubebor*, *iubeberis*, *iubebitur*, *iubebimur*, *iubebimini*, *iubebuntur* I shall be ordered etc.; *uideor*, *uideris*, *uidetur*, *uidemur*, *uidemini*, *uidentur* I am seen / I seem etc.; *latus/a/um eram*, *latus/a/um eras*, *latus/a/um erat*, *lati/ae/a eramus*, *lati/ae/a eratis*, *lati/ae/a erant* I had been carried etc.; *caesus/ae/a sum*, *caesus/ae/a es*, *caes/a/um est*, *caesi/ae/a sumus*, *caesi/ae/a estis*, *caesi/ae/a sunt* I have been killed / I was killed; *reuocari* to be called back; *confirmatus esse* to have been confirmed; *recipior*, *reciperis*, *recipitur*, *recipimur*, *recipimini*, *recipiuntur* I am received; *dicar*, *diceris*, *dicetur*, *dicemur*, *dicemini*, *dicentur* I shall be said.

2* she followed (deponent); he is accused (passive); they (n.) were taken away (passive); he was left (passive); he is carried (passive); he speaks (deponent); he lied (deponent); he used to catch sight of (deponent); he will consider (deponent); he will try (deponent); it will be told (passive); it was announced (passive); it was seen (passive); it dared (deponent).

3 capietur; liberari; feriebantur; ablatum erat; reuocatus/a/um esse; perlectum est.

4 (a) homines a Romanis defendebantur.
(b) numerus praedonum a te cognitus est.
(c) pecunia a Verre data est.
(d) ciues Romani a Verre securi feriuntur.
(e) nautae ab illo liberabuntur.
(f) pocula a Diodoro ablata erant.

Page 187

Reading exercise/Test exercise

Omitted.

** English–Latin

1 (a) nauis a Romanis inuenta est.
(b) pecunia Verri a praedonibus dabatur.
(c) iuuenes Romam mittuntur.
(d) nuntiatum erat nauem captam esse et Syracusas appelli.
(e) nemo praedones captum iri senserat.
(f) Verres Romae accusabitur.

2 Syracusani rationem habebant praedonum qui necati erant. quae ratio habita erat e numero remorum qui capti erant. magnus numerus praedonum deerat, quod multi a Verre liberati erant. ciues autem Romani in praedonum locum substituti sunt. Verres illos milites Sertorianos fuisse arguit. quamquam a multis Syracusanis cogniti erant, securi percussi sunt.

Deliciae Latinae

Page 188

Word exercises

For meanings, consult an English dictionary.

Class > *classis* fleet (originally, rank); decimate > *decimus* tenth; juvenile > *iuuenis* young man; prefect > *praefectus* prefect; inebriated > *ebrius* drunk; adjacent > *ad* near + *iaceo* I lie; liberate > *libero* (stem *liberat-*) I free; vest > *uestis* clothing; nefarious > *nefarius* wicked; quotidian > *cotidie* daily.

4E (*Text* pp. 148–65)

In these three passages, you will meet two new verb forms for the first time. One is the present participle ('while —ing'). Compare ***GE*** **77**–**8**, **81**, **82**, **119**, where you learned the deponent perfect participle ('having —ed'), the future participle ('about to —'), and the perfect participle passive ('having been —ed'). An ablative absolute usage common with the present participle will also be met ('while X was —ing'). Cf. **109** and **120**.

The other is a new form of the pluperfect and introduces the subjunctive mood. The marker for this is *cum* ('when', 'since', 'although').

You will also complete your package of nouns by adding *mare* ('sea') and others like it. We focus also on the meanings of cuius ('whose', 'of which') and its plural *quorum* ('whose', 'of which').

Notes for 4E(i)

201 *egredientem eum*: 'him as he was leaving'. This is the first example of the present participle. Here the phrase is in the m. acc. s. and is the object of the verb *sequuntur*

in the next line, i.e. 'they follow him as …' For forms, see ***GE* 122** (active and deponent have the same form).

202 *sequuntur:* tr. 'followed'. For the use of present tense to refer to past events, see note on 4D(i), line 177 and **Ref. Gr. Intro. A.(e)**.*
Note. There is another example in this passage at line 209, *nuntiatur* ('someone announced').

203 *Cleomenem egredientem nauīsque sequentīs*: the present participles are both accusative and are object of the verb *inspiciebat*.
quibus uisis: ablative absolute with connecting relative (see **107**), 'which things having been seen'.

204 *soleatus*, *cum pallio purpureo*: Cicero is suggesting that Verres is not behaving like a Roman. His wearing of the *solea* ('sandals') in public would have been deemed effeminate. His purple *pallium* is Greek, and its colour is associated in antiquity with the dress code of tyrants and kings. Effeminate dress does not necessarily suggest lack of heterosexual tendencies – Verres was *mulierculā quādam nixus*.

205–6 *cum classis … appulsa esset*: 'when the fleet … had been driven [ashore]'. This is the first example of *cum* 'when' (see ***GE* 126**) and of the subjunctive mood (here the tense is pluperfect: see ***GE* 123–5** for forms).

206 *coacti*: the perfect participle passive is nom. m. pl., agreeing with *nautae*. Note that *fame* is ablative of instrument.

208 *potans atque amans*: The present participles are nom. m. s., agreeing with *Cleomenes*.

209 *ebrio Cleomene*, *nautis cibo egentibus*: 'with Cleomenes drunk (and) the sailors lacking food'. The construction is ablative absolute (see ***GE* 109** and further ***GE* 122** Note 6).

211 *Cleomene potante et ebrio*: 'with Cleomenes [still] drinking and [already] drunk'. Ablative absolute (see previous note).

211–12 *cum uidisset adeuntīs*: 'when he had spotted [them] arriving'. See note on line 205 above for *cum* and the pluperfect subjunctive; *adeuntīs* is acc. pl. m. and agrees with *praedones* (object of *uidisset*).

212–13 *malum erigi*, *praecidi ancoras imperauit ... et iussit*: The accusative and infinitive phrases (*malum erigi and ancoras praecidi*) depend on *imperauit* ('he ordered that X and Y'). Note the way he orders the words here (noun verb, verb noun) in an arrangement called chiasmus (see 4D(i) line 177 note). Note also the use of two different verbs for 'ordered'. This technique is known as *uariatio* ('variation').

213–14 *cum … aduolauisset*: 'although … had flown'; *cum* with the subjunctive has three possible meanings, 'when', 'since' and 'although'. As with other things in Latin, you will often need to 'hold' the word until it is resolved by the context. The meaning 'although' is often pointed by a word in the main clause like *tamen* 'nevertheless' (as here).

214 *cuius*: 'of which'. The genitive s., refers back to *nauis* (the antecedent), and grammatically relates to *celeritas* ('the speed of which [i.e. the ship] …'), subject of *erat.* See further ***GE* 128**.

215 *fugiens*: the present participle is nom. s. f. and agrees with *nauis.*

216 *fugientes ... sequentes*: the present participles are nom. pl. m. and agree with *ceteri.*

217 *fugientes*: the present participle is nom. pl. f. and agrees with *naues*.

218–19 *cum … capta esset*: 'when … had been captured'. See note on lines 205–6 above.

219 *cuius*: the genitive s., refers back to *nauis* (the antecedent), and depends on *praefectus* (subject of *erat*). See note on line 214 above.

220 *cuius*: The genitive sing, refers to *nauis* (the antecedent), and depends on *praefectus* (subject of *occisus est*). See note on line 214 above.

Translation of 4E(i)

There departs Cleomenes from the harbour. Departing him six ships undermanned follow. Verres however, who in many days not had been seen, then Cleomenes departing and ships following was inspecting: which things having been seen, that man, praetor of the people Roman, stood in slippers, with a Greek cloak purple, **[205]** on a woman certain leaning on the shore. When the fleet on the fifth day at Pachynus at last had landed, the sailors, compelled by hunger, the roots of palms wild to collect they began. Cleomenes, who was thinking himself soon another Verres to be about to be, all the days on the shore was staying drinking and making love.

See however suddenly, drunk [being] Cleomenes, the sailors food lacking, there is announced **[210]** a ship of pirates to be in the harbour of Odyssea. Our however fleet was, Cleomenes drinking and drunk, in the harbour at Pachynus. Which pirates when he had seen approaching, the leader Cleomenes in ship his the mast to be erected, to be cut the anchor-cables he instructed and the other ships him to follow he ordered. When the ship of Cleomenes, whose speed amazing was, in a short time to Helorus had flown **[215]** escaping, the rest, however, as they were able, rather more slowly to Helorus they were sailing, not the pirates' attack escaping but their leader following. Then the ships last escaping in danger first were; the last for/because ships first they attacked [did] the pirates. When the first by the pirates captured had been a ship of the Haluntines, whose prefect Phylarchus was, soon **[220]** an Apollonian ship was captured, whose prefect Anthropinus was killed.

Now learn the Learning vocabulary at *Text* p. 149.

Notes for 4E(ii)

221 *quibus rebus*, *Cleomene inscio*, *factis*: a double ablative absolute, consisting of *quibus rebus ... factis* and, inside it, *Cleomene inscio*.

221–2 *cum … peruenisset*: 'when … had come to …' See note on 4E(i) lines 205–6. For the case of *Helorum* (accusative of place to where after a verb of motion), see ***GE* 110**.

222 *fluctuantem*: the present participle is acc. s. f. and agrees with *nauem* (object of *reliquit*).

223–4 *cum … uidissent*: 'since they had seen …' Here *cum* plus subjunctive means 'since'. You have already met it in the meanings 'when' and 'although'. There is often little to choose between the meanings 'when' and 'since'.

223 *exeuntem*: the present participle is acc. s. m. and agrees with *imperatorem* (the object of *uidissent*).

224 *quorum*: 'whose'. The genitive is m. pl., because the antecedent is *ipsi* (nom. m. pl.). It depends on *naues* (subject of *erant*). See further ***GE*** **128**.

226 *cuius*: 'whose'. The genitive is m. s., because the antecedent is *dux*. It depends on *nomen*. See further ***GE*** **128**.

226 *uictum iri*: the so-called future infinitive passive (see ***GE*** **118**). Translate: 'that … would be defeated'.

227 *classem* looks a long way forward (it will be the object of *inflammari incendique iussit*) and is also part of an extended phrase which ends with two perfect participles passive, agreeing with it (*expulsam* and *eiectam*).

228–9 *cum … ausus esset*: Here *cum* means 'since'. The meaning 'although' is not ruled out until you reach *incluserat se domi*.

229–30 *Cleomene … manente*: 'with Cleomenes staying …' Ablative absolute (see ***GE*** **109** and **122** Note 6).

230 *cuius*: The genitive is s. f., because the antecedent is *classis*. It depends on *princeps*, the complement of *erat* (subject is *Cleomenes*).

231–2 *o tempus … nequitiam*: these are accusatives of exclamation! See **Ref. Gr. L(c)7**.

232–3 *Verrem amore*, *classem … incendio … conflagrantem*: the present participle, *conflagrantem* 'burning', will eventually explain the ablatives, *amore* 'because of love' and *incendio* 'because of a fire'. It agrees with *Verrem*, object of *uidere.*

233 *quarum*: this is a connecting relative (see ***GE*** **107**). It agrees with *rerum grauium* and depends on *nuntius* (subject of *peruenit*) – 'Of which [these] serious matters a messenger …' For the case of *Syracusas* (accusative of place where to after verbs of motion) see ***GE*** **110**.

234 *quo*:'to where'. Not the ablative of *qui* (see ***GE*** **106**). The signal that *quo* means 'to where' is likely to be a word or phrase indicating a place (here *praetorium*).

236–7 *nemo … nemo*: the repetition of the same word at the start of parallel clauses is a popular figure of speech called anaphora.

237 *dormientem*: the present participle agrees with *Verrem*, object of *excitare.*

239 *conflagrantīs:* the present participle agrees with *nauīs*, object of *conspicati*.

Syracusani: the subject is immediately followed by two indirect statements (accusative and infinitive), *magnam … esse* and *mox … fore*, both dependent on *intellexerunt*: 'the Syracusans realised that …'

Translation of 4E(ii)

Which things, with Cleomenes not knowing, having been done, Cleomenes, when to Helorus he had come, himself onto the land from the ship he threw, and the ship tossing about at sea he abandoned. The remaining prefects of the ships, when their leader onto the land departing they had seen, followed; for they themselves, whose ships slower than the **[225]** ship of Cleomenes were, by sea in no way the pirates to escape were able. Then the pirates' leader, whose name Heracleo was, who the Romans so easily conquered about to be not having thought, the fleet most beautiful of the people Roman, onto the shore having been driven and thrown out to be set on fire and burned ordered. Cleomenes, since in public to be not he had dared, although night it was, had shut himself at home. Cleomenes at home **[230]** remaining, the fleet of which Cleomenes leader was by pirates was burnt.

A more idiomatic version of lines 231–41 is given at ***Text*** p. 150.

O time unhappy for the province of Sicily! O situation disastrous! O the defendant's / that man's wickedness! On one and the same night, judges, to see it was permitted Verres with passion, the fleet Roman with the fire of pirates, burning. Of which matters serious a messenger to Syracuse came to the governor's residence, to where the defendant / that man from **[235]** the party they had led back slightly before the women with singing and a band, but (so strict was at home Verres' control) in a matter so serious no one to Verres was let in, no one dared Verres sleeping to arouse. The disaster however in a short time by everyone was known; for the ships burning seeing, the Syracusans a great disaster to have been sustained **[240]** and soon danger for themselves the greatest to be about to be at once they understood. There rushed together therefore from the city whole a very great crowd.

Now learn the Learning vocabulary at *Text* p. 151.

Notes for 4E(iii)

242 *cum ... commorati essent*: try to work out at precisely what point you can tell that *cum* means 'when' and not 'since' or 'although'.

249 *quo*: as in the previous passage, *quo* means 'to where' (and is not the ablative of *qui*). The clue is in the phrase *ad forum* which precedes it; *hic* ('here') in line 251 clinches it.

253 *quorum*: 'of which'. The antecedent is *omnibus* (comparative ablative after *turpius*), 'than all of which *mentionem feci'*.

253–4 *huic naui piraticae ludibrio erat …*: translate the opening dative phrase as 'to …' The subject of the first *ludibrio erat* ('was a laughing-stock') is *gloria*, of the second *nomen* and of the third *multitudo*. The predicative dative construction ('X [nom.] is [for] a Y [predicative dative] to Z [dative]') was explained at ***GE* 88** p. 138. Note the repetition of *ludibrio erat*, an example of anaphora.

Translation of 4E(iii)

The pirates, when for one that night at Helorus they had waited, the flaming ships by now they had abandoned and to approach began [to] Syracuse. Which pirates presumably often had heard nothing to be more beautiful than **[245]** the Syracusans' walls and harbours and they had decided themselves never those things about to see to be except Verres [being] praetor. At once therefore without any fear into itself the harbour to penetrate they began.

A more idiomatic version of lines 248–55 is given at ***Text*** p. 152.

Gods immortal! A pirate ship, you [being] praetor, Verres, right up to the forum of the Syracusans reached! To where never Carthaginian ships **[250]** (while at sea they were very powerful), never a fleet Roman in so many Punic and Sicilian wars to reach were able, here, you [being] praetor, pirates' ships roved freely about. O sight unhappy and bitter! O deed more disgusting than all of which mention I have made! To this ship piratical for a joke was the city's renown, for a joke was the people Roman's name, for a joke **[255]** was our men's multitude that Syracuse inhabits.

Now learn the Learning vocabulary at *Text* p. 153.

Exercises for 4E

Page 190

Exercises

1 *reuocans*, *reuocantis* calling back; *incendens*, *incendentis* setting fire to; *accipiens*, *accipientis* receiving; *sentiens*, *sentientis* feeling; *iubens*, *iubentis* ordering; *adipiscens*, *adipiscentis* getting; *egrediens*, *egredientis* going out; *fruens*, *fruentis* enjoying; *recordans*, *recordantis* remembering; *exiens*, *exeuntis* going out.

2* *inspicienti*: *seruae*, *uiro* (dat. s.), *muliere* (abl. s.); *accedentem*: *principem* (acc. s.); *nitente*: *seruā* (abl. s.); *commorantum*: *mulierum* (gen. pl.); *conflagrantibus*: *moenibus*, *ceteris* (dat./abl. pl.); *circumiens*: *Cicero*, *mulier* (nom. s.).

3* (a) Verres was standing on the shore, leaning on a woman.
(b) (Lit.) The pirate replied to them asking that he had seen the ships fleeing. (Eng.) When they asked him, the pirate replied …
(c) (Lit.) The sailors being in need of food Cleomenes did nothing. (Eng.) Although the sailors were in need of food …
(d) While Verres was making love to a woman, it was announced that the ship had been captured.
(e) You can see the ship ablaze with fire.
(f) They caught sight of the rest following a little more slowly.
(g) While waiting in Syracuse, the pirates saw the walls of the city.
(h) Verres said that he had not seen the ships approaching the harbour.
(i) No day is long for a busy man. (Seneca)
(j) Nothing is difficult for someone in love. (Cicero)

Page 191

4 Verre absente; nautis sequentibus; populo inspiciente; nauibus conflagrantibus; Cleomene commorante; multitudine principem hortante.

Page 194

Exercises

(See ***GE* 123–5**, pp. 191–3.) Only one example is given in full below for each of the two distinct forms of the pluperfect subjunctive (i.e. active and deponent/passive, as the latter are the same).

1* *eguisse-m eguisse-s, eguisse-t, eguisse-mus, eguisse-tis, eguisse-nt; conflagrauissem* etc.*; commoratus/a/um essem, esses, esset, commorati/ae/a essemus, essetis essent; secutus/a/um essem* etc.*; acceptus/a/um essem* etc.*; incensus/a/um essem* etc.*; nisus/nixus/a/um essem* etc.*; occidissem* etc.*; sensissem* etc.*; liberatus/a/um essem* etc.*; accessissem* etc.

2* (a) Since Cleomenes had fled, the others followed.
(b) Since the pirates had advanced very quickly, the last ships of the Romans were the first in danger.
(c) Although the commander had reached the shore quickly, the rest nevertheless were sailing more slowly.
(d) When Cleomenes had reached the shore with his ship, he hid (himself) at home.
(e) The rest also abandoned their ships since they had not been able to escape from the pirates by sea in any way.
(f) The leader of the pirates ordered the ships to be burned† when they had been captured.

†*incendi* = present infinitive passive – see ***GE* 118**, pp. 179–81.

3 NB We also supply here the tense of each verb for your information: *eguit* indicative, perfect; *conflagrasset* subjunctive, pluperfect; *tulerat* indicative, pluperfect; *recordatus esses* subjunctive, pluperfect; *constituisse* infinitive, perfect; *excogitaueras* indicative, pluperfect; *accepissent* subjunctive, pluperfect; *captus esse* infinitive, perfect passive; *occisi essent* subjunctive, pluperfect passive; *conspicati sunt* indicative, perfect.

Page 195

Reading exercise/Test exercise

Omitted.

Page 196

** English–Latin

Note: *conflagro* means ‘burn’ intransitive, e.g. ‘the building is burning’, *incendo* means ‘burn’ transitive, e.g. ‘Alfred burned the cakes’ and can be used in the passive, e.g. ‘the ships are being burned’ *naues incenduntur.*

1 (a) multitudo nauīs conflagrantis conspīcata est.
(b) reliqui praefecti nauium Cleomenem, cum in terram exiisset, secuti sunt.
(c) Cleomenes, cuius uxor in litore cum Verre erat, nauibus sequentibus e portu egressus est.
(d) praefecti nauium, cum mari praedones effugere non potuissent, principem secuti e nauibus egressi sunt.

OR

praedones nauibus incensis Syracusas accedere constituerunt. audiuerant enim portum Syracusanorum pulcherrimum esse et sciebant se numquam nisi Verre praetore eum uisuros esse. quod cum statuissent Syracusas nauigauerunt. piratica nauis Verre praetore, nostris nauibus conflagrantibus, usque ad portum ipsum Syracusanorum accessit. pro di immortales! o factum turpissimum!

Deliciae Latinae

Page 196

Exercise

stabilis stable; *mobilis* mobile; *laudabilis* praiseworthy; *durabilis* durable; *nauigabilis* navigable.

Gradient from *gradiens* ‘walking’; intelligent from *intelligens* ‘understanding’; permanent from *permanens* ‘remaining to the end’; Vincent from *uincens* ‘conquering’; inhabitant from *inhabitans* ‘inhabiting’; tangent from *tangens* ‘touching’.

Page 197

Word exercises

1 lex, pax, miles, dux, caput, custos.
2 temporal, vocal, nominative, operate, littoral, principal, multitudinous.

4F (*Text* pp. 154–9)

In these two sections, you will meet some more tenses of the subjunctive mood (present and imperfect). These will be introduced in sentences which have the forms ‘I beg you / persuade you / order you to …’, or ‘it happens that / I bring it about that’. In all cases, the word introducing the clause with the subjunctive verb begins with *ut* or *ne*.

Your knowledge of the uses of the present participle will be extended, and we will give some attention to the tricky ablative of the relative pronoun (*qui*).

Notes for 4F(i)

256–7 *non ad ... salutem ... sed ad ... sanguinem*: the verb *pertinet* solves these. Note the way the orator uses contrast (called antithesis) with *non … sed* … The *sed* phrase is longer, putting greater emphasis on the positive part of the antithesis.

257 *quā in causā*: ‘in which [this] case’: connecting relative in the ablative (agreeing with *in causā*). See ***GE*** **107** and **139.2**

257–9 *hortor precorque ut ... detis, neue ... exspectetis*: ‘I urge and beg that you should give … and that you should not be awaiting …’ The first example of an *ut/ne* + subjunctive clause after verbs of admonition, persuasion and command. See ***GE*** **136** for these clauses. The subjunctives are present tense. Note the difference between present indicative *datis/exspectatis* and present subjunctive *detis/exspectetis* (only one letter, but absolutely crucial). See ***GE*** **129–31** for forms of the present subjunctive.

259 *toti Siciliae:* dative because *persuadebo* takes a dative object.

260 *persuadebo ut … sit*: ‘I will persuade … to be …’ Another example of the construction met at lines 257–9 above. Here you meet for the first time the present subjunctive of *sum* (see ***GE*** **129** Note 5 for forms).

261 *cui nomen C. Seruilio erat:* ‘whose name was C. Servilius’. Dative + *sum* is a way of saying ‘X has …’ One might expect *Seruilius*, but *Seruilio* is attracted into the same case as *cui* (lit. ‘for whom [as] C. Servilius there was the name’). This construction is explained in the note on **2A**, line 11. There is another example at line 273 below.

264 *uisum est … auditum*: note that ‘it’ is the subject of both verbs (the neuter singular ending of the participle shows this). *est* is understood with the second participle.

267 *accidit ut ... loqueretur*: ‘It happened that … was speaking.’ This is the first example of *ut* + subjunctive introduced by the verb *accidit* (see ***GE*** **137**). The verb is imperfect subjunctive (for forms see ***GE*** **132–4**). Generally in such clauses, the subjunctive will be imperfect if the main verb is past, present if the main verb is present.

268 *imperauit ut ... ueniret*: ‘[Verres] ordered [Servilius] to come’. See note on lines 257–9 for the construction.

268–9 *accidit ut ... adesset*: ‘It happened that [Verres] was present …’ See note on line 267. This is the first time you have met the imperfect subjunctive of *sum* (*essem* etc.). See ***GE*** **132** Notes 1 and 2.

269 *cum ... imperasset ut adiret:* ‘[when] Verres had ordered [him] to come’. Note that *imperasset* is an alternative form for *imperauisset* (pluperfect subjunctive: see ***GE*** **123**). There is another example below at line 271 (*affirmasset*). Note that *adiret* is the *imperfect* subjunctive of *adeo* (see ***GE*** **132 Note 1**).

272–3 *imperauit ut ... circumsisterent … -que ... caederent*: ‘he ordered … to stand around … and beat …’ See note on lines 257–9.

272 *multa ... orantem*: ‘[him] as he made many appeals’ (lit. ‘praying many things’). The present participle is acc. m. s., agreeing with *eum*.

273 *cui Sextio nomen erat*: see note on line 261 above.

274 *clamitanti*: dative of disadvantage (see ***GE*** **48.1**) agreeing with a pronoun (‘him’) left out. See ***GE*** **138(b)**: Compare *iacenti* in line 275.

275–6 *hortabatur ut ... tunderet*: ‘urged … to beat’. See note on lines 257–9.

275 *iacenti*: see note on *clamitanti*, line 274 above.

276 *prope morienti*: ‘[him] as was nearly dying’, *morienti* is the dative object of *persuasit*. It agrees with a pronoun left out. See ***GE*** **138(b)**.

276–7 *persuasit ut responderet neue taceret*: 'persuaded … to … and not to …' See note on lines 257–9 above.

277 *ita … ut … uoluerat*: 'in such a way … as he …' Here the verb in the *ut* clause is indicative, not subjunctive: *ut* only means 'to' or 'that' when the verb in its clause is subjunctive. So it is very important to know the forms of both indicative and subjunctive so well that you can instantly tell the difference.

279–80 Note the word-play with *Venereus*, *uenustas* and *Veneris*. No wonder Verres dedicates a statue of Cupido, 'lust'. In mythology, Cupid is Venus' son, and Venus is the goddess who presides over sexual intercourse.

Translation of 4F(i)

The remaining case, judges, which I now conduct, not to the allies' safety but to citizen Romans' life and blood is relevant. Which in case I urge you, to whom I speak, I urge and pray that attention most carefully you should give and that not reasons you should expect. For, if you wish, very easily all Sicily **[260]** I shall persuade that a witness it should be.

For in the forum at Lilybaeum a citizen Roman, to whom the name C. Servilius was, with rods and blows before the feet of Verres was thrown down.

A more idiomatic version of lines 263–6 is given at ***Text*** p. 154.

Surely not you can deny, Verres, you this to have done? Dare this first to deny, if you can: by all at Lilybaeum it was seen, by all in the whole of Sicily heard. **[265]** I say a citizen Roman, when by lictors your he had been beaten, before eyes your to have fallen. But what for reason, gods immortal!

It happened that Servilius spoke rather freely about the defendant's / that man's wickedness. Which to the defendant / that man when it was announced, Servilius he ordered that to Lilybaeum he should come (it happened that Verres at Lilybaeum was present). Servilius therefore, when Verres had ordered that he should arrive, **[270]** to Lilybaeum came.

Which things when Servilius had strongly asserted, Verres six lictors ordered that him they should surround and much begging with blows should beat. Finally the nearest lictor, to whom Sextius was the name, the eyes for him shouting to beat began. And so that man, his eyes with blood having been filled, **[275]** fell; nevertheless, Verres Sextius urged that for him lying down the sides he should beat. With which methods at length [him] nearly dead he persuaded that he should reply and not remain silent. That man, when thus he had replied as Verres had wanted, half-dead having been carried away a short time later died.

A more idiomatic version of lines 279–81 is given at ***Text*** p. 156.

That however man devoted to Venus, dripping with all charm and elegance, from the property of **[280]** Servilius in the temple of Venus a silver statue of Cupid he placed. Thus even the fortunes of men he misused for the nocturnal vows of desires his.

Now learn the Learning vocabulary at *Text* p. 156.

Notes for 4F(ii)

283–4 *perfecit ut ... profugeret ... -que perueniret*: '[he] brought it about that he … and …' This construction is exactly the same as that with *accidit.* See above on lines 268–9.

284 *quo*: *lit*. 'to where', but tr. 'and … to there'. See ***GE*** **139.3** with **107**.

285–6 *se … iturum et ... delaturum*: the accusative + infinitive phrase continues the indirect statement introduced by *loqui et queri coepit*. As always, the participles agree with the accusative subject (here *se*). The auxiliary infinitives (*esse*) are to be understood (see further ***GE*** **148**).

287 *deducitur*: historic present, so translate as a past.

287–8 *accidit ut … ueniret*: see note on line 267.

288 *quo*: 'and … to there …' See note on line 284.

288 *imperauit ut ... deferretur…*: 'he ordered … to be …' See note on lines 257–9.

292 *ardebant* (A) *oculi* (B), *toto ex ore crudelitas* (B) *eminebat* (A)*:* chiasmus with variation in *toto ex ore*. See above on line 177.

293–4 *imperat ut ... nudetur et deligetur et caedatur:* the English translation would use a past tense for *imperat* ('he ordered that Gavius be …').

298–9 *accidit ut ... caederetur ... et ... audiretur*: see notes on line 267 (though here the imperfect subjunctives are passive: see ***GE*** **134**).

300 *persuasit*: as you might by now expect, this verb looks forward to a clause beginning with *ut* ('to'), with subjunctive verb (*parceret*). A second, negative, clause follows, beginning with *neue* ('and not to'), also with subjunctive verb (*caederet*). See note on lines 257–9 above.

302 *perfecit ut*: see note on lines 283–4 above. The clause has two verbs (*caederetur* and *compararetur*), articulated by the construction *non modo ... sed etiam* 'not only … but also'.

crux! inquam: this interjection + repetition draws audience attention sharply to something significant. The *crux* was a punishment reserved for slaves, not Roman citizens. The direct speech at lines 299–300, where the actual words of Gavius are reported as he supposedly spoke them, has the same effect.

Translation of 4F(ii)

Gavius this, whom I mention, a man of Consa was. By the defendant/that man into chains at Syracuse he had been thrown, but he brought it about that secretly from the stone quarries he fled and to Messana came. To where when he had come, to speak and complain he began himself, **[285]** a citizen Roman, into chains to have been thrown; himself now to Rome about to go and Verres about to report. Whom into the ship embarking slaves of Verres dragged back. And so Gavius at once to the magistrate was brought [lit. 'is brought]. On that very day it happened that Verres came to Messana. To where when he had come, he ordered that the matter complete to himself should be reported.

A more idiomatic version of lines 289–92 is given at ***Text*** p. 158.

The slaves therefore reported Gavius, a citizen Roman, to have complained himself **[290]** in Syracuse in chains to have been; whom already embarking onto a ship and Verres threatening by them to have been dragged back. Verres, with villainy and rage inflamed, into the forum came; there blazed his eyes, complete from face cruelty stood out. Into the forum entering, suddenly he orders that Gavius middle in forum be stripped and bound and flogged. When that man unhappy himself a citizen Roman to be was shouting, and **[295]** Lucius Raecius a knight Roman [as] referee was naming, then the defendant / that man him by Sertorius into Sicily to have been sent says. Then he orders his slaves that the man they strip, bind, flog. Which things when the defendant / that man had ordered, the slaves thus did, and it happened that middle in the forum at Messana with rods was beaten a citizen Roman, judges, and no other word of that man miserable was heard except this – 'A citizen **[300]** Roman I am.' Which words using, did persuade Gavius Verres, by whom so appallingly he was being beaten, that him he should spare and not flog? Not at all, judges. That man for brought it about that not only he was flogged, but even a cross (a cross! I say) for that man unhappy was prepared. Onto a cross dared Verres a man to drive who himself a citizen Roman to be was saying.

Now learn the Learning vocabulary at *Text* p. 159.

Exercises for 4F

Page 202

Exercises

Morphology

See ***GE* 129–35**, pp. 198–202, for full conjugations. Only 1st p. s. is given here for each verb.

1*

Verb	Pres. subj.	Impf. subj.
concido	*concidam*	*conciderem*
hortor	*horter*	*hortarer*
morior	*moriar*	*morerer*
sum	*sim*	*essem*
timeo	*timeam*	*timerem*
aufero	*auferam*	*auferrem*
auferor	*auferar*	*auferrer*
reuoco	*reuocem*	*reuocarem*
reuocor	*reuocer*	*reuocarer*
nauigo	*nauigem*	*nauigarem*

2 *clamet* pres. subj; *amat* pres. indic.; *dormiret* impf. subj.; *auferret* impf. subj.; *conspicatus esse* perf. infin. (deponent); *conati essent* pluperf. subj. (dep.); *dat* pres. indic.; *dicetur* fut. indic. (passive); *excogitat* pres. indic.; *curet* pres. subj.; *nescirem* impf. subj.; *cupiuisse* perf. infin.; *loquitur* pres. indic. (dep.); *abstulisset*

pluperf. subj.; *monearis* pres. subj. (pass.); *accidat* pres. subj.; *aget* fut. indic.; *persuadet* pres. indic.; *perficias* pres. subj.

3 Indicative

Note: indicative formed first, subjunctives formed second.

Verb	Present	Imperfect	Pluperfect
ago	*agit*	*agebat*	*egerat*
agor	*agitur*	*agebatur*	*actus erat*
perficio	*perficit*	*perficiebat*	*perfecerat*
commoror	*commoratur*	*commorabatur*	*commoratus erat*
libero	*liberat*	*liberabat*	*liberauerat*
liberor	*liberatur*	*liberabatur*	*liberatus erat*
iaceo	*iacet*	*iacebat*	*iacuerat*
sequor	*sequitur*	*sequebatur*	*secutus erat*
nolo	*non uult*	*nolebat*	*noluerat*
accidit	*accidit*	*accidebat*	*acciderat*

4 Subjunctive

Verb	Present	Imperfect	Pluperfect
ago	*agat*	*ageret*	*egisset*
agar	*agatur*	*ageretur*	*actus esset*
perficio	*perficiat*	*perficeret*	*perfecisset*
commoror	*commoretur*	*commoraretur*	*commoratus esset*
libero	*liberet*	*liberaret*	*liberauisset*
liberer	*liberetur*	*liberaretur*	*liberatus esset*
iaceo	*iaceat*	*iaceret*	*iacuisset*
sequor	*sequatur*	*sequeretur*	*secutus esset*
nolo	*nolit*	*nollet*	*noluisset*
accidit	*accidat*	*accideret*	*accidisset*

Page 204

Exercises

1 (a) Verres persuaded Servilius that he should go to Lilybaeum / to go to Lilybaeum.
(b) Servilius, when he came / had come to Lilybaeum, was flogged by the lictors.
(c) Verres had ordered the lictors to flog the man.
(d) Servilius, as a Roman citizen, begs Verres not to flog him nor to kill him.
(e) Just as Verres flogs Roman citizens, so I assert that he himself will be flogged by Roman citizens.
(f) Verres urges certain slaves not to spare Servilius nor to give help to him begging (i.e. when he begs for it).

2 (a) ut Lilybaeum adeat.
(b) ne abeatis.
(c) ut Seruilium caederent.
(d) ne taceret.
(e) ut mihi credas.
(f) ne quis fugiat neue abeatis.

Page 205

Exercises

1 (a) It happens that Servilius speaks slightly too freely about the wickedness of Verres.
(b) Verres brought it about that Servilius came to Lilybaeum.
(c) It happened that Servilius, when he had come to Lilybaeum, was flogged by the lictors.
(d) Gavius, when he was in chains at Syracuse, said that he would bring it about that he would escape and come to Messana.
(e) Verres will bring it about that Roman citizens are killed.

2*

perficiam ut:	I shall bring it about that:
(a) *Verres Lilybaeum adeat.*	(a) Verres comes to Lilybaeum.
(b) *uir a lictoribus caedatur.*	(b) the man is flogged by the lictors.
(c) *serui eum ad terram abiciant.*	(c) the slaves throw him to the ground.
(d) *uerberibus moriatur.*	(d) he dies from the blows.
(e) *socii Romam profugiant.*	(e) the allies escape to Rome.
accidit ut:	It happened that:
(a) *Verres Lilybaeum adiret.*	(a) Verres came to Lilybaeum.
(b) *uir a lictoribus caederetur.*	(b) the man was flogged by the lictors.
(c) *serui eum ad terram abicerent.*	(c) the slaves threw him to the ground.
(d) *uerberibus moreretur.*	(d) he died from the blows.
(e) *socii Romam profugerent.*	(e) the allies escaped to Rome.

Page 206

Reading exercise/Test exercise

Omitted.

Page 207

** English–Latin

Verres uirum, cui Gauio erat nomen, in uincla coniecerat. qui perfecerat ut profugeret Messanamque perueniret. affirmauit se Verrem Romae delaturum esse. Verres autem, cum hoc audiuisset, seruis suis imperauit ut uirum caperent. illi in nauem ingredientem retraxerunt et ad magistratum duxerunt. Verres cum Messanam peruenisset, imperauit ut Gauius medio in foro nudaretur et caederetur. lictores ei oranti clamitantique se esse ciuem Romanum non pepercerunt. itaque accidit ut ciuis Romanus a Verre necaretur.

4G (*Text* pp. 160–3)

In these two sections, we introduce another tense, the future perfect ('I shall have …', 'I shall have been —ed'). We also concentrate on some rather more specialised usages of the subjunctive. You will meet (straightaway) conditional clauses ('if …') with subjunctive verbs ('if X were —ing / were to —, Y would be —ing / would —'). Instances where relative clauses have subjunctive verbs are also explored. You will meet *quamuis* ('although') with subjunctive. And you will come across the use of subjunctive in clauses inside indirect speech.

Notes for 4G(i)

305–6 s*i … adesset et si … iudicaret ... quid ... posset? quid diceret?*: 'If … were present … and if … were judging … what … would he be able … ? What would he be saying?' This is the first example of a conditional clause with subjunctive verbs. Such conditions are unreal or unfulfilled. The imperfect subjunctive usually refers to present time (there is another example at **4G(ii)**, lines 340–3). But see note on lines 330–4 in **4G(ii)** below. For full discussion, see ***GE* 144**

306 *si audiret ... posses ...*: 'If he were hearing … would you be able … ?' See previous note.

307–9 *percussos ... liberatum ... captam atque incensam ... actum:* understand *esse* with all these participles ('that … was/were —ed'). See further ***GE* 148.**

309–10 *posses ut tibi ignosceret postulare?*: note that here after *posses* you await an infinitive. But it does not arrive until after the *ut* clause. So you must hold *ut*, keeping in mind the various possibilities ('as', 'when', 'to', 'that') until the sense is resolved. The verb *ignosceret* tells you *ut* cannot mean 'as' or 'when', because it is subjunctive, and in these meanings *ut* always takes indicative verbs. The type of *ut* + subjunctive met here is not resolved until you meet the infinitive you have been expecting after *posses*; *postulare* tells you that *ut* must mean 'to' (indirect command: see ***GE* 136**).

311–12 *ab eo qui praetor esset*: lit. 'by him who was a praetor', i.e. 'by the sort of man who was a praetor'. For this use of subjunctive verbs in *qui* clauses, see ***GE* 145.1**. There are further examples at lines 312–13 (*eum qui … diceret* 'the sort of man who said …'), and at lines 332–3 (in 4G(ii): *eum qui ... non daret* 'the sort of person who did not give …').

314 *quod ... quaereret*: 'because he was asking for …' For this use of the subjunctive (inside a clause within indirect speech), see ***GE* 147**.

316 *hoc ... hic ... hōc ... uno*: note the repetition at the beginning of each colon (= section of a sentence) of different forms of the same word (anaphora with polyptoton). This is a favourite device for producing emphasis.

317–20 *si ... ducaris, quid clames …? si ... dicas, nonne putes ...?*: 'If you were to be led, what would you cry …? If you were to say, would you not think …?' The first example of an unreal/unfulfilled condition with present subjunctive verb. In such clauses, the present subjunctive always refers to the future ('if … were to … would …'). See ***GE* 144**. There is a further example at lines 325–8 (*si tollas*

... *si tollas* ... *si constituas* ... *praecludas* 'if you were to remove … if you were to remove … if you were to decide … you would shut off …').

320 *assecuturum*: understand *esse* with this participle ('that you would gain …'). See further ***GE* 148**. There is a further example at line 322 (*futuram* 'that … would be …').

323–4 *si ... nauigauerimus*, *si ... adierimus*: English tends to say 'If X happens, Y will happen'. But Latin is more precise: since the protasis occurs *before* the apodosis, it says 'If X *will have* happened, Y will happen'. Here, then, we find our first examples of the future perfect in conditional clauses.

325–8 *si*…: see note on lines 317–20 above.

327 *iam omnīs* …, *iam omnia* …, *iam omnīs* …, *iam omnem*: note the use of anaphora with *iam* and anaphora with poly-ptoton with *omnis* (for these terms, see note on line 316 above and 197–200, 4D(ii)). Cicero is to be envisaged banging the rostrum with each repetition. Note how he also keeps a certain balance in the length of the phrases.

Translation of 4G(i)

[305] If the father himself of Verres now were present and if now he were judging, by the gods immortal, what to do would he be able? What would he be saying? If he were hearing by you citizens Roman with the axe having been struck, by you a pirate chief having been liberated, on account of your carelessness a fleet Roman having been captured and burned, by you finally Gavius onto a cross having been raised, would you be able from him pardon to seek, would you be able that you he should forgive **[310]** to beg?

O name sweet of liberty! O law famous of our state! Did it come about that a citizen Roman in a province of the people Roman by him who praetor was in the forum with rods was flogged? What? On to a cross you to raise dared him who himself a citizen Roman to be was saying? But, one may object, Gavius a spy to have been you say and to have shouted himself a citizen Roman to be because a delay to his death he was seeking. **[315]** This you, Verres, say, this you acknowledge, that man to have shouted himself a citizen Roman to be. This I cling to, here I stick, judges, with this I am content one [thing], I pass over and omit the rest. A citizen Roman himself to be he was saying. If you, Verres, among the Persians or in furthest India to death were to be led, what else would you shout except you a citizen to be Roman? If a citizen you to be Roman were to say, surely **[320]** you would think you either escape or delay to death about to gain? Men humble, from undistinguished station born, sail, go to those places which never before they have seen, thinking themselves safe to be about to be and this thing for themselves for a protection about to be. For thus do they think: 'If to regions never before by us seen we shall have sailed, safe shall we be, because citizens we are Roman. If to the ends of the world we shall have gone, citizenship Roman will protect us.' If you were to remove this hope, if you were to remove this protection for citizens Roman, if you were to decide nothing to be of help in this utterance ‘Citizen Roman I am’, then all provinces, then all kingdoms, then all free states, then all the circle of the lands from **[325]** citizens Roman you would shut off.

Now learn the Learning vocabulary at *Text* p. 161.

Notes for 4G(ii)

329 *cum* looks forward to *nominaret.* Note that in line 330 *ut* simply qualifies *cognitorem* (so means ‘as’).

330–4 *si ... cognosceret ... remitteres*; *si ignoraret ... si uideretur … constitueres*, *et ... tolleres*: ‘If he had recognised, you would have remitted; if he had been unacquainted with [him] … if it had seemed right, you would have decided … and you would have lifted …’ Here the imperfect subjunctive refers not to the present, but to the past. See further ***GE* 144** Note 3.

332–3 *eum qui ... daret*: see note on lines 311–12 in **4G(i)** above.

335 See the note at ***Text*** p. 163 (with the wrong line reference in some editions). An example with *dicam* expressed occurs at line 339 (*quid dicam* … ‘what am I to say [about] …’). See further ***GE* 157** Note 2.

337–8 *facinus ... scelus ... parricidium*: repetition is not the only way to produce emphasis. Here each colon increases in weight through the gradation of vocabulary: *scelus* is worse than the more neutral *facinus*, and *parricidium* (‘killing one’s father’) is the worst outrage of them all.

339–40 *uerbo ... potest*: note the way Cicero uses the word-order to place the due emphases here. First he expostulates that there is no suitable word (*uerbo satis digno*), then he brings in the scale of criminality involved (*tam nefaria res*), resolves the opening ablative phrase with *appellari*, and ends with the crushing impossibility involved in the search for the right term (*nullo modo potest*). Latin writers, both in prose and in verse, like to make full use of the versatility of word-order the case-system allows them. See further **Ref. Gr. W** (***GE*** pp. 395–6).

341–3 *si ... uellem ... commouerentur*: ‘If I were wanting … would be moved.’ See note on lines 305–6 in 4G(i).
Note once more the use here of anaphora (of *si non*) and the forceful antithesis between various groups to whom he might be speaking and the final group, *bestias.*

343–5 *Nisi ... puniueritis*, *nisi ... damnaueritis*: see note on 4G(i), lines 323–4.

345 *usquam*: ‘anywhere’ (the word is not glossed in *Running vocabulary* 4G(ii)).

Translation of 4G(ii)

What? When Gavius Lucius Raecius the knight Roman who then in **[330]** Sicily was as referee he was naming, why a letter to him did you not send? If Raecius had recognised the man, something from the ultimate penalty you would have remitted; if he had not known [him], then, if thus to you it had seemed right, a new law you would have established and him who a referee not he gave, although a citizen Roman he was, onto a cross you would have lifted.

[335] But why I more about Gavius? Not only to Gavius then you were hateful, Verres, but also to the name, stock, law of the people Roman an enemy; not to that man, but to the cause common of freedom hostile you were. For a crime it is to bind a citizen Roman, villainy to beat, almost parricide to kill: what should I say on to a cross to raise? By a word enough worthy so criminal a thing **[340]** to be called in no way it is possible. If these things not to citizens Roman, if not to any friends of our state, if not to men, but to beasts to complain of and to denounce I were wishing, nevertheless everything dumb and inanimate would be moved. Unless Verres you shall have punished, judges, citizenship Roman will be a word of no value. Unless of that man the unheard of and unusual crimes you shall have **[345]** condemned, no one anywhere safe will be.

Now learn the Learning vocabulary at *Text* p. 163.

Exercises for 4G

Page 210

Exercises

1 commoror: commoratus ero/eris/erit, commorati erimus/eritis/erunt
tollō: sustulero, sustuleris, sustulerit, sustulerimus, sustuleritis, sustulerint
accūsō: (*active*) accusauero, accusaueris, accusauerit, accusauerimus, accusaueritis, accusauerint; (passive) accusatus ero/eris/erit, accusati erimus/eritis/erunt
coniciō: coniecero, conieceris, coniecerit, coniecerimus, conieceritis, coniecerint
egeō: eguero, egueris, eguerit, eguerimus, egueritis, eguerint
relinquo (*active*) reliquero, reliqueris, reliquerit, reliquerimus, reliqueritis, reliquerint; (passive) relictus ero/eris/erit, relicti erimus/eritis/erunt
morior: mortuus ero/eris/erit, mortui erimus/eritis/erunt
absum: afuero, afueris, afuerit, afuerimus, afueritis, afuerint

2 *retinuerit*: he shall have retained, *retinuerint*; *defueritis*, you (pl.) shall have been lacking, *defueris*; *parata erit*, she will have been prepared, *paratae erunt*; *seruati erunt*, they (m.) shall have been saved, *seruatus erit*; *putauerint*, they will have thought, *putauerit*; *conatus eris*, you (s. m.) shall have tried, *conati eritis*; *conuenerimus*, we shall have met, *conuenero*; *bibero*, I shall have drunk, *biberimus*; *aggressa erunt*, they (n.) will have attacked, *aggressum erit*; *potuerint*, they will have been able, *potuerit*

3 reliquero, accusauerit, opinati erunt, petita erit, uisum erit, peperceritis, spoliati erunt, cupiueris

4 *cupiueram*, plupf.; *commorati erunt*, they will have delayed; *paraueras*, plupf.; *reperta eris*, you (s. f.) will have been found; *seruauissent*, plupf. subj.; *recepta*

erit, she will have been welcomed; *imperauisti*, perf.; *usi eritis*, you (pl.) will have used; *accessistis*, perf.; *uocaueratis*, plupf.; *iacuero*, I shall have lain; *liberauerit*, he/she/it will have freed; *affirmauimus*, perf.; *mortua esset*, plupf. subjunctive; *commouerit*, he/she/it will have disturbed; *nisus ero*, I shall have striven; *sensistis*, perf.; *negauerunt*, perf.; *inuitauerint*, they will have invited; *profugit*, perf.; *adierimus*, we shall have approached; *aggressus esset*, plupf. subj.; *petiuerit*, he/she/it will have sought; *uisum erat*, plupf.

Page 211

5 (a) Even if Verres' father himself makes (= shall have made) the judgement, he will not deny that his son is wicked.
(b) When Verres has (= shall have) struck Roman citizens with the axe, he will be accused by everyone.
(c) If anyone asserts (= shall have asserted) that he is a Roman citizen, the praetor will be obliged to free him.
(d) If we go (= shall have gone) to regions never before discovered, the name of the Roman citizenship will protect us even there.
(e) If you send (= shall have sent) a letter to Lucius Raecius, he will confirm that Gavius is a Roman citizen.
(f) When we shall have lived, we shall have died.

Page 213

Exercises

Morphology/syntax

1 (a) If Verres' father were here, he would judge his son to be an enemy of our state; *or* If Verres' father had been here, he would have judged his son to be an enemy of our state.
(b) If we were to pardon Verres, we should be stupid.
(c) If Verres were to demand my cups, I should send a letter to him without delay.
(d) Even animals if they were hearing these things would be moved.
Even animals if they had heard these things would have been moved.
(e) Unless you were to keep on shouting that you were a Roman citizen, you would be killed.
(f) If you had this protection, even the enemy would spare you; *or* If you had had this protection, even the enemy would have spared you.
(g) If there were foresight, there would be no evil. (Gellius)
(h) Wine prepares the mind (gets you in the mood) for lovemaking, unless you were to have too much. (Ovid)

2* (a) si ciuis Romanus essem.
(b) si praesidium postulet.
(c) si mora non esset.

(d) si amici commoueantur.
(e) si praesidium postularemus.
(f) si clamitem.
(g) uelim dicere.
(h) uellem rogare.
(i) postularem/postulauissem
(j) commouear.

Page 216

Reading exercise/Test exercise

Omitted.

Page 218

****English–Latin**

quamquam Gauius Raecium ut cognitorem nominauerat [cum … nominauisset], litteras ei non misisti. uelim, Verres, te hoc mihi dicere. cur moratus es? cur statim litteras ei non misisti? nonne Gauius 'si litteras ad Raecium mittas' inquit 'me ciuem Romanum esse dicat. si adesset, me quem accuses innocentem esse affirmaret.' sed tu, Verres, summā Gauio neglegentiā crucem parauisti. si bestiis hanc rem [haec] narrarem hae etiam commouerentur.

4H (*Text* pp. 164–5)

In this section, we introduce two more constructions which use the subjunctive. Both normally use *ut* as their conjunction (though there are other possibilities). The first one you will meet is *ut* + subjunctive meaning 'in order that' (and a variation using the relative pronoun *qui*). The second one is *ut* + subjunctive meaning 'with the result that'. We add a couple of examples of an *ut* + subjunctive construction you have already met, where *ut* follows a verb of prayer or command to mean 'that' (indirect command), to help you see how to distinguish between the three usages.

We also introduce here a passive verbal adjective, the gerundive, basically meaning 'to be —ed', but in a restricted number of constructions. Further work on this form and its usages is reserved for Section 5D.

Notes for 4H

348 *ut…teneret*: the first example of *ut* + subj. meaning 'in order that'. Formal English uses the modal verb 'may/might' to represent the subjunctive in such constructions. Note the correct sequence of tenses in English: 'he does X in order that he may —'; 'he did X in order that he might —'. When the subject of the introductory verb is the same as that of the subordinate clause, English can use 'in order to', so obviating the need for 'may/might' ('he does/did X in order

to —’). The Grammar section also reviews the various ways in which *ut* can be used.

349–50 *ut ... ditaret ... ornaret*: see note on line 348 above.

350–1 *ita expilauit ut ... auferret*: the first example of *ut* + subj. meaning ‘with the result that’. This construction is much easier to spot than *ut* meaning ‘in order that’ since it is usually introduced by a word like *ita* ‘in such a way’, *sic* ‘so’, *tantum* ‘so great’, *talis* ‘of such a kind’, *tam* ‘so’. The subjunctive verb in English is represented simply by the usual translation for whatever tense it is. Here ‘he so despoiled that … he took away.’

352–3 *sic ... spreuit ut ... compilaret*: see note on lines 350–1 above.

354 *tollendum et asportandum curauit*: the first examples of the gerundive, used here with *curo* ‘I see to X being done’, where ‘X being done’ consists of a noun object and a gerundive. Literally, then, here ‘whose statue (object) he saw to (verb) being stolen (gerundive agreeing with *simulacrum*) and being carried away (gerundive agreeing with *simulacrum*).

355 *fures ... misit, qui ... compilarent*: an alternative way of expressing purpose. Instead of *ut*, the relative pronoun *qui* is used here as the conjunction. Literally ‘he sent thieves who were to despoil’.

356–7 *tantum despexit ut...poneret*: see not on lines 350–1 above.

357–8 *tam arroganter ... contempsit ... ut ... instrueret*: see note on lines 350–1 above.

357–9 *seruos instrueret qui ... conarentur*: see note on lines 350–1 above.

359 *sic ... reliquit ut ... maneat ... exstet*: note that here *reliquit* means ‘he *has* left’, so that the sequence of tenses is PRIMARY: hence the present subjunctives *moneat* and *exstet* in the *ut* clause. See further **Ref. Gr. Intro. (f)**, ***GE*** p. 288.

361–4 *sic ... uiolauit ... ut ... curaret ... tolleret*: see note on lines 350–1 above.

362 *conuellendum auferendumque curaret*: see note on line 354 above.

363 *tale erat ut ... uideretur*: see note on lines 350–1 above. This result clause falls within a relative clause, itself within another result clause. Take care to track the clause boundaries.

365–7 *imploro atque obtestor ... ut ... cogatis*: a different use of *ut* + subj. which you met at ***GE* 136**, expressing indirect (reported) command. The marker is always a verb of commanding, urging, praying, demanding or advising. Revise the key verbs by reviewing the list at ***GE* 136**.

367 *ad iudicandam causam ... in suscipiendā causā*: another important usage of the gerundive is introduced here. Literally ‘towards the case to-be-judged (gerundive agreeing with the noun *causam*)’ and ‘in the case to-be-undertaken (gerundive agreeing with the noun *causa*)’.

368–9 *ad Siciliam protegendam et ad socios defendendos et ad dignitatem ... retinendam*: Literally the gerundives mean ‘to-be-protected’, ‘to-be-defended’ and ‘to-be-retained’. See further note on line 367 above.

370–1 *precor ... ut ... consequatur*: see note on line 365 above. Notice here that the translation ‘I beg you to’ cannot be used, since the subject of the *ut* clause is not ‘you’ but *exitus* (which is qualified by the phrase *uitā et factis dignus*).

Translation of 4H

Finally to Verres I return and to the crimes which against the gods he committed. For the most holy and most beautiful statue of yours, O Jupiter Best (and) Greatest, the defendant from Syracuse took away, in order that at his house he might keep it, all religious scruple having been discarded. Two shrines of yours, Juno Queen, the same defendant of all its gifts he stripped, in order that he might himself **[350]** enrich (and) his house adorn. You, Minerva, so did he despoil, that from Athens and from Syracuse out of the most religious temples of gold a great weight he took away. And you, Leto and Apollo and Diana, thus that man disdained that of Delos the shrine in a nocturnal theft he despoiled, with no one obstructing (sc. him). Even you, Diana, he stripped, whose statue very holy at Segesta to be lifted up and to be taken away he saw to. **[355]** For thieves of his to Segesta he sent, who you temple were to rob. You, Mercury, so greatly did he despise, that a statue of yours in his house and in his private wrestling-ground he placed. You, Hercules, so arrogantly that man showed contempt for that in Agrigentum slaves he prepared who a statue of yours to tear away from its base and to carry off were to attempt. And you, most holy mother of Ida, in your most venerated temple so **[360]** despoiled has he left, that nothing remains, nothing exists. And you, Ceres and Libera, that one man so polluted and violated that the single statue of Ceres, which by a man to be looked upon right not is, from the shrine at Catina to be torn away and carried off he saw to, a second however, which such was that not by human hand having been made it appeared, from Enna from its base and home he removed.

[365] I beg and call to witness you gods and goddesses all, of whom against the temples that man, by madness moved, a war sacrilegious declared, that the judges the same mind to have you may compel for judging the case, which in undertaking the case I had. For this reason the case I undertook, judges, both for Sicily to be protected and for our allies to be defended and for the dignity of the state to be retained. You **[370]** therefore I pray, judges, that Caius Verres an outcome of his life and deeds worthy by your judgement may pursue.

Now learn the Learning vocabulary at *Text* p. 165.

Exercises for 4H

Page 220

Exercises

1 (a) Religious scruple is so lacking in Verres that he dares to tear away statues of gods from their shrines.
(b) Such great madness had taken hold of Verres that he committed crimes even against the gods.
(c) So bold was he that he set up in his house the most religious statues.

(d) The dignity of the state is such that it is a very great help to men.
(e) It could have happened that Verres was able to be forced by the judges to flee from Sicily.

2 (a) tanta … ut homines legibus parere cogat.
(b) tam scelestus ut ipsos deos adgrederetur.
(c) adeo inflammatus… ut imagines sanctas e fanis deorum tolleret.
(d) tam … ut Siciliā abire cogi debeat.
(e) ita ut Verres summum supplicium patiatur.

Page 221

Exercises

1 (a) Verres sent slaves to steal the statue of Jupiter from Syracuse.
(b) Verres stole the statue of Jupiter in order to keep it at his own house.
(c) The defendant is stripping the shrines of Juno in order to possess all the gifts.
(d) In the middle of the night Verres' friends attacked the shrine so that no one might stop them.
(e) Verres' slaves are removing a statue which it is not lawful to be seen by a male, in order that at last a man may see the image of the goddess.

Page 222

(f) Aelius used to write speeches for others to utter.
(g) Nothing can be so stupidly expressed that it is not expressed by one of the philosophers.

2 (a) qui simulacrum Iouis auferant.
(b) ne quis se uiderent.
(c) ut ad se imaginem adferrent.
(d) ne Verres auferat.
(e) ut tuti sint.

Page 223

Exercise

(a) Them (object) that kind (nom. pl. m., so subject or complement) they be (subjunctive, so *ut* is either purpose or indirect command, since there is no marker for result) he urged (so indirect command, since *hortor* introduces this construction).
(b) Verres (subject) so bad (expecting a result clause) is that (result) the gods' shrines (object or subject) to/for/by/with/from their gifts he strips (so shrines is object and *donis* probably ablative completing the meaning of *nudet*, 'of their gifts').
(c) As I shall order, so shall you do [*ut*, 'as', solved by indicative and *ita*].

(d) The insults of these men the wise man takes as jokes [*ut*, 'as', because it does not control a clause].
(e) Verres brought it about that the statues were not returned. [*ut* + subj. after *perficio*].
(f) So that the statues might not be returned, Verres sent (sc. them) to Rome. [*ne* + subj. negative purpose]
(g) How beautiful is Jupiter's statue! [*ut* + indicative, only one clause, so it looks as though *ut* is exclamatory and qualifies *formosum*]

Page 224

Exercises

1 *cogendus*, to be compelled; *delendus*, to be destroyed; *habendus*, to be had; *ponendus*, to be placed; *necandus*, to be killed; *dormiendus*, to be slept; *amplexandus*, to be embraced; *uidendus*, to be seen.

2 (a) to destroy the city.
(b) for the sake of giving a gift.
(c) The general undertook killing the enemy.
(d) to defend the state.
(e) Cicero sees to the saving of the citizens of Sicily.
(f) to hold hands.
(g) for the sake of killing the general.
(h) The citizens gave Sicily to Cicero to defend.
(i) to destroy statues.
(j) for the sake of accusing Verres.
(k) to preserve dignity.

Page 225

3 (a) ad Verrem accusandum.
(b) Siciliae defendendae causa.
(c) ad dignitatem retinendam.
(d) simulacri auferendi gratia.
(e) ad ciues cogendos.

Section 5 **The conspiracy of Catiline in Rome 64–62**

5A (*Text* pp. 166–219)

Notes for 5A

The translation now reverts to normal English word-order.

In this section, since ***GE*** already gives notes on new grammar, only a general note is given at the beginning of each sub-section telling you what new grammar to expect. References to the original are included at the end of each passage.

Note on Sallust's style

Sallust's language is very different from Cicero's. Cicero writes long sentences, with much use of anaphora (repetition), and with much amplification, all building up to tremendous climaxes. Sallust tends to write more concisely.

- He often omits *esse* ('to be'), e.g. 5A(ii), line 33: *libido sic accensa* ('her lust [was] so inflamed') and line 34: *uerum ingenium eius haud absurdum* ('But her intellect [was] not absurd').
- He uses the historic infinitive, e.g. 5A(i), lines 19–21: *sed in dies plura agitare*, *arma ... parare, pecuniam portare* ('But day by day he stirred up many things, got arms ready, carried money …').
- He goes to the heart of the matter without lengthy Ciceronian background explanations e.g. 5A(i), lines 5–6: *erat ei cum Fuluia muliere nobili stupri uetus consuetudo* ('He had with Fulvia a long-standing sexual relationship') – the behaviour was reprehensible (*stuprum* always reflects dishonour on the persons who perform the action and the illicitness of the action itself); it was habitual (*consuetudo*); and it had been going on a long time (*uetus*).

In these three passages, you will meet:

(a) Reinforcement of *ut* + subjunctive meaning 'that', giving the result of an action (introduced in Section 4H). These clauses are easy to spot because they will be flagged by markers meaning 'to such an extent', 'so', 'so great', 'of such a kind' (*adeo*, *tam*, *tantus*, *talis*). See further ***GE* 149**.

(b) Reinforcement of *ut* + subjunctive meaning 'in order that/to' and indicating purpose (introduced in Section 4H). See further ***GE* 150.**

(c) The historic infinitive. See ***GE* 153.**

(d) The ablative of respect, indicating the point in which someone or something is x (e.g. 'learned in —', 'fortunate in —'). See ***GE* 154A.**

The grammar section also reviews the various ways in which *qui* is used and gives pointers to help resolve its meanings as you read (***GE*** **154B** p. 227).

Translation of 5A

5A (i)

But in that conspiracy was Q. Curius, born in a not ignoble position, so devoted to his lusts that the censors removed him from the senate. In this man there was such great vanity that he could not keep quiet about what he had heard; such great arrogance that he himself never concealed his own crimes; such great temerity that he always said **[5]** and did whatever he wanted. He had with Fulvia, a noble woman, a long-standing sexual relationship. But Curius became so poor that he became less pleasing to her. Suddenly, however, he began to boast so much as to promise the seas and mountains to Fulvia. And he became so arrogant and wild that sometimes he threatened her with death if she did not accede to his every demand. But Fulvia, **[10]** learning the reason for Curius' arrogance, considered the matter so dangerous to the state that everything which she had heard about the conspiracy of Catiline she told to many people. Those things as told by Fulvia were primarily responsible for the consulship being entrusted to M. Tullius Cicero. For previously the majority of the nobility had been so envious that they were unwilling to entrust the consulship to a new man. For they argued 'The consulship **[15]** would be sullied if a new man however outstanding were to obtain it.' But when the danger came, envy and arrogance were put behind them. Therefore, after the elections were held, M. Tullius and C. Antonius were declared consuls; it was this event that in the first instance had alarmed the conspirators. None the less Catiline's madness did not diminish but day by day he stirred up more trouble, he got ready weapons **[20]** in strategic locations throughout Italy, and he conveyed money to Faesulae to a person called Manlius.

Now learn the Learning vocabulary at *Text* p. 177.

5A (ii)

At that time, Catiline is said to have gathered to himself a very large number of men, and also a few women, who at first had sustained their enormous expenditure by prostitution, but later, when they were not able to make a living in this way because of their age, they had fallen into **[25]** massive debt. Therefore they had joined Catiline to free themselves from debt, and Catiline happily welcomed them into the conspiracy in order to stir up the city slaves through them and burn the city. Their husbands he thought he would either bring over to his side or kill.

But among them was Sempronia, who had committed many crimes with a daring that was frequently male. **[30]** This woman was fortunate enough in her birth and beauty, but especially in her husband and children; learned in Greek and

Latin literature, she was more learned in singing and dancing than a respectable married lady needs to be. But to her everything was always dearer than honour and chastity; her lust was so intense that she more often propositioned men than was propositioned by them. But her intellect was not foolish; **[35]** she could write poetry, make a joke, use words which were chaste or gentle or forward. In a word, there was much wit and much charm in her.

Now learn the Learning vocabulary at *Text* p. 179.

5A (iii)

Although these things had been prepared, Catiline still sought the consulship for the following year. Nor meanwhile was he inactive, but in every way he set traps for Cicero. But Cicero, in order to evade these traps, had ensured through **[40]** Fulvia that Q. Curius should reveal to him Catiline's plans. Therefore Catiline, after the day of the elections had come and he had been defeated, decided to make war. Then, in order to have allies in different parts of Italy, he placed C. Manlius at Faesulae and others in other places throughout Italy. Meanwhile at Rome he did many things at the same time; he organised an ambush on the consuls, he prepared fires, **[45]** he laid siege to strategic locations with armed men, he went around with a weapon and he urged his associates always to be on their guard and at the ready; night and day he hustled and stayed awake, and he was not exhausted by the lack of sleep or by hard work. Finally, when he had made no progress, he summoned the leaders of the conspiracy at night and said 'I have sent Manlius ahead to the army and likewise others to other strategic locations to begin **[50]** the war. I would myself now be setting off for the army, were Cicero not still alive, but I want Cicero to be killed first, so that he does not hinder my plans.' When he had said this, although the rest of the conspirators were terrified, C. Cornelius, a Roman knight, promised his help and he and L. Vargunteius, a senator, decided a little later that night **[55]** to enter Cicero's house with armed men in order to take him by surprise and kill him. Curius, when he realised that such great danger threatened the consul, quickly told Cicero through Fulvia of the plot which was in train. Therefore in order that Cicero should not be killed, they were kept from the door, and so had undertaken this great crime to no purpose.

Now learn the Learning vocabulary at *Text* p. 180.

Exercises for 5A

Page 226

Exercise

(a) The nobles did not want to entrust [prolative] the consulship to Catiline.
(b) Fulvia had said to many people that Catiline was preparing [acc. and inf.] a conspiracy.

(c) Catiline day by day stirred up [historic] more trouble, put [historic] arms in place, and sent [historic] money to Manlius.
(d) Catiline says that he is not conspiring [acc. and inf.].
(e) Sempronia writes [historic] poetry and employs [historic] chaste conversation.
(f) Cicero forbade Cornelius and Vargunteius to enter [prolative] his house.

Page 227

Exercises

For 154A

(a) Sempronia, born of a noble family [true ablative], was learned in Latin literature [respect].
(b) A man called [respect] Curius was Fulvia's lover at that time [temporal].
(c) You were wrong not in the whole matter [respect] but in the timing [respect].
(d) That night [temporal] Cornelius and Vargunteius were kept from Cicero's door [true ablative].
(e) Catiline, although he was fortunate in family and looks [respect], was nevertheless a man of very little wisdom [description].

For 154B

(a) Catiline is sending his associates into many parts of Italy to burn the city [*qui*, purpose, solved by subjunctive *incendant*].
(b) Sempronia, who was always propositioning men, was a respectable Roman lady [*quae* relative pronoun solved by indicative *petebat*].
(c) The people of Clusium sent ambassadors to seek help from the senate [*qui*, purpose, solved by subjunctive *peterent*].
(d) Many people thought that a conspiracy was the way to free themselves from debt [*quā*, purpose, solved by subjunctive *possent*].

Page 228

(e) Some women also joined the conspiracy who had fallen into very great debt [*quae*, relative, solved by indicative *conciderant*].
(f) No one can be fortunate who is an enemy of the state [*qui*, consecutive [generic], solved by subjunctive *sit* and *nemo* and the context].
(g) I love you because you are so brave [*qui*, causal, solved by subjunctive *sis* and context].

Reading exercise/Test exercise

Omitted.

Page 229

** **English–Latin**

Catilina, quamquam coniurationem parauerat, nihilominus consulatum iterum petebat. interea, sociis persuadere conabatur ut Ciceronem adgrederentur. Cicero autem consilium ceperat ut periculum fugeret. per Fuluiam et Curium perfecerat ut Catilinae consilia audiret.

iterum nobiles adeo timebant ut consulatum Catilinae non mandarent. tum ille bellum gerere constituit. socios in diuersis partibus Italiae collocauit. interea, Romae consuli insidias parare, cum telo esse, socios ut fortes essent hortari.

5B (*Text* pp. 184–7)

Notes for 5B

In these three passages, you will meet two constructions which develop syntax you already know and will find some reinforcement of a third construction you have met earlier:

(a) *fore ut* + passive subjunctive, meaning 'that it will turn out that x will/would be done'. See further ***GE* 156**. (Compare the future infinitive passive (e.g. *amatum iri* 'that there will be a movement towards loving', i.e. 'that x will/would be loved') which you have already met at ***GE* 118**.)

(b) *quo* + subjunctive to indicate purpose (used with comparative forms). See further ***GE* 155**.

(c) The ablative absolute using noun + perfect participle passive ('with x having been —ed'). See further ***GE* 119–20**.

Translation of 5B

5B (i)

During the same period, at Rome Lentulus, just as Catiline had ordered, **[60]** was inciting whomever he believed to be ready for revolution, either through his own or others' efforts. So he gave to someone called P. Umbrenus the job of seeking out the ambassadors of the Allobroges and persuading them into a war alliance. For Lentulus knew that the Allobroges were both publicly and individually overwhelmed by debt and that the Gallic race is by nature warlike. Therefore he thought that [= it would happen that] they would easily **[65]** be drawn into such a plan. Umbrenus, because he had done business in Gaul, was known to the majority of the leaders of the states and knew them; and so without delay, as soon as he had spotted the ambassadors in the forum, he asked them a few things about the position of the state and its unfortunate plight. After he saw that they were complaining about the greed of the magistrates, accusing the senate of being no help [= of the fact that there was nothing of help in it] **[70]** and awaiting death as the cure for their misfortunes, he said 'Yet I will show you a way, if only you are willing to be men, by which to escape all these great problems of yours.' When he had said this, the Allobroges, drawn into the greatest expectations, began to beg Umbrenus to take pity on them; there was nothing so difficult that they would not do it, in order to free their state from debt. He led them into a house which **[75]** was near the forum. In addition he summoned Gabinius, in order that there should be greater authority in his speech and so that he might persuade them more easily. In Gabinius' presence, he revealed the conspiracy, named his confederates, and many innocent people besides, in order that the spirits of the ambassadors should be raised higher. He persuaded them to promise their help, and when they had promised their help, he sent them home.

Now learn the Learning vocabulary at *Text* p. 185.

5B (ii)

But the Allobroges, inasmuch as they had not yet decided to join the conspiracy **[80]**, considered the matter for a long time. On the one side were their debt, their enthusiasm for war, and the great rewards that the prospect of victory held out [= in the hope of victory]; but on the other were the greater resources of the Roman state, percentage politics [= safe plans], and sure rewards in place of uncertain expectations. As they turned these things over, in the end the fortune of the republic won the day. And so to Q. Fabius Sanga, **[85]** the patron of their state, they revealed everything, as they had learned it. Cicero, learning the plan through Sanga, told the ambassadors of the Allobroges to make a vigorous pretence of enthusiasm for the conspiracy, to approach the rest, to make fine promises, and do everything they could to make the conspirators as out in the open as possible.

Now learn the Learning vocabulary at *Text* p. 186.

5B (iii)

But at Rome Lentulus, with the rest who were leaders of the conspiracy, **[90]** after gathering (as it seemed) great forces, had decided that, when Catiline had come nearer with his army, L. Bestia, holding a meeting, would complain about the actions of Cicero; they had decided that, when that meeting had taken place, the rest of the membership of the conspiracy would carry out their tasks. These tasks they had decided to share out in the following way: Statilius and Gabinius would with a large band of men **[95]** set fire to twelve strategic locations in the city simultaneously, in order that an easier approach to the consul might be made; Cethegus would lay siege to Cicero's door and violently attack him when the door had been broken down; sons of households, the great majority of whom were from the nobility, would kill their parents; finally that, when the city was on fire, Cicero dead, and everyone unnerved by the slaughter and fire, **[100]** they would charge out to Catiline.

Now learn the Learning vocabulary at *Text* p. 187.

Exercises for 5B

Page 230

Exercise

(a) Catiline told his associates that there would be fire and slaughter in the city.
(b) Umbrenus summoned Gabinius, in order to persuade the Allobroges more easily by his words.

Page 231

(c) The Allobroges, inasmuch as they thought the prizes of war would be great, considered the matter for a long time.
(d) But the ambassadors finally realised that they would be very easily defeated by the resources of the Roman state.
(e) Therefore the ambassadors of the Allobroges told Cicero everything, in order to bring to their state greater help.

**** English–Latin**

Please note that at line 7 (‘When Cicero had found out the plan’), the superscript number should be ^{1} (and not ^{2}).

Umbrenus Allobrogum legatos e foro domum cuiusdam duxit. deinde Gabinium, uirum magnā auctoritate, uocauit, quo celerius eis persuaderet. Gabinio uocato, Umbrenus legatis persuasit ut operam pollicerentur. sed nondum se coniurationi adiungere constituerant, quippe qui arbitrarentur fore ut opibus ciuitatis Romanae uincerentur. postremo rem omnem Sangae aperuerunt. Cicero, consilio per Sangam cognito, Allobrogibus praecepit ut studium simularent, quo facilius coniuratores caperet.

5C (*Text* pp. 188–95)

Notes for 5C

In these three sections, the focus is upon three areas, two new and one reinforcing a feature met earlier:

(a) The subjunctive to express orders, wishes, possibility. See further ***GE* 157–8**.
(b) Impersonal verbs (i.e. verbs which only have a third person singular). See further ***GE* 159–60**.
(c) The future perfect tense (‘I shall have —’, ‘I shall have been —ed’). See further ***GE* 140–2**.

For good measure, we throw in here some more numerals (see ***GE* 161**).

Translation of 5C

5C (i)

But the Allobroges, on the instructions of Cicero, through Gabinius met up with the rest of the conspirators. From Lentulus, Cethegus, Statilius and also Cassius they demanded an oath, to bring sealed [= which they were to bring] to their citizens; otherwise they would not easily be persuaded [= it would not easily turn out that] into so great a business. The rest, suspecting nothing, **[105]** gave the oath, Cassius promised that he would come there shortly, and set off from the city a little before the ambassadors. When this oath had been given, Lentulus sent the Allobroges off to Catiline with one T. Volturcius, so that they might cement their alliance with Catiline before continuing homewards. Lentulus himself gave Volturcius a letter for Catiline, a copy of which is written below **[110]**:

> 'I urge you to consider the danger you are in. You should understand that you are a man. You should consider your plans. You should seek help from everyone, even from the lowest.'

To this he added commands verbally:

> 'You have been judged a public enemy by the senate. Why nevertheless do you reject the slaves? **[115]** You should take in the slaves. In the city the things you ordered have been made ready. Now that these things have been made ready, you should set out. Do not delay coming nearer in person.'

Now learn the Learning vocabulary at *Text* p. 189.

5C (ii)

When these things had been done in this way, after agreeing on a night for the departure of the Allobroges, Cicero, having been informed of everything by the ambassadors, ordered the praetors to capture the retinues of the Allobroges by means of an ambush at the Mulvian bridge. Without delay, they went to the **[120]** bridge. The praetors, military men, put in place their troops without any noise just as they had been ordered and staked out the bridge in hiding. After the ambassadors had arrived at that place with Volturcius and a shouting had arisen from both sides at once, the Gauls, quickly realising the plan, without delay handed themselves over to the praetors; Volturcius at first encouraged the rest and **[125]** defended himself from the massed ranks with a sword. Then, when he had been deserted by the ambassadors, timidly and despairing of his life, he handed himself over to the praetors as though to his enemies.

Now learn the Learning vocabulary at *Text* p. 191.

5C (iii)

When these things had been done, everything was quickly reported to Cicero by messengers. But he was overwhelmed by great anxiety and joy simultaneously. For he was happy in the knowledge, now that the conspiracy was out in the open, that the state had been rescued from danger; **[130]** furthermore, however, he was anxious because such important citizens had been arrested. Therefore he spoke to himself as follows:

> ‘It is on citizens who have committed a very great crime that we are about to pass judgement when we [shall] have summoned them into the senate. It will fall to me to give my opinion. I want them to be punished. For if they were to be spared by us, it would be a considerable disgrace to the republic. **[135]** Nay, if they are not [shall not have been] punished, I think that [it will come about that] the state will be seriously harmed. But if I demand [shall have demanded] the supreme punishment and Roman citizens [shall] die at the command of a consul, their punishment will be a burden on me. Nevertheless, it is fitting for me to place the republic before my own safety. If I give [shall have given] this opinion, and criminal men are killed [shall have been killed], at least I shall have saved the republic from such great **[140]** dangers as these. This is my decision. It is fitting for me to show myself resolute in this opinion. Nor do I think that [it will come about that] I will ever regret this steadfastness.’

So Cicero, once his mind was made up, ordered Lentulus and the rest of the conspirators to be summoned before him. They came without delay. Because Lentulus **[145]** was a praetor, the consul himself led him into the senate holding him by the hand; the rest he ordered to come into the temple of Concord under guard. There he summoned the senate, and brought in Volturcius with the Allobroges. He told Flaccus the praetor to bring to the same place the letter which he had received from the ambassadors.

Now learn the Learning vocabulary at *Text* p. 193.

Exercises for 5C

Page 233

Exercises

1 (a) Please go away.
(b) Let us delay.
(c) Let us stay.
(d) Let him not complain.
(e) Let them not ask for a reward.
(f) Let us not die in vain.
(g) Let him come.
(h) Let us go away.
(i) What was I to say?
(j) What am I to say?
(k) What was he to do?

2* (a) Let us die and rush into the midst of the arms.
(b) Let us live, my Lesbia, and let us love.

(c) Let us not wish for difficulties.
(d) Please be careful, my Tiro.
(e) Let us make man in our image and likeness and let him rule the fishes of the sea.
(f) And God said ‘Let there be light’ and there was light.
(g) God also said ‘Let there be a firmament in the midst of the waters and let it divide the waters from the waters.’
(h) Be sensible, strain wines and cut back hope to a short distance.
(i) What is she to do? Should she fight? A woman who fights will be defeated. Should she shout? But in his right hand was a sword to prevent her.
(j) When I saw this, what should I have done, judges?

Page 235

Exercise

(a) I would have wanted you to have invited me to dinner.
(b) Would you think / would you have thought it could ever happen that words would fail me?
(c) Would that the Roman people had one neck.

Page 236

Exercises

1 (a) It is fitting for me to give this opinion.
(b) You ought to have gone away.
(c) The ambassadors voted to pretend enthusiasm for the conspiracy.
(d) Lentulus will repent of that oath.
(e) Everyone may have hope.
(f) The same things do not please everyone.

2* (a) me studii coniurationis paenitet.
(b) Catilinae placuit Romā abire.
(c) tibi licet queri.
(d) uos oportet uos consuli tradere.
(e) uirum decet in proelio mori.

Page 237

Exercise

1 (a) They run together.
(b) Battle went on for a long time.
(c) They came to the forum.
(d) There is a movement to arms.
(e) You were not believed.

Page 238

(f) We will not spare our efforts.
(g) The state will be harmed by the conspirators.
(h) We were ordered to go into battle.
(i) Food, sleep, sex – this is the circle we run round.

2* (a) pugnatur.
(b) concursum est.
(c) tibi non parcetur.
(d) a Cicerone Catilinae non creditum est.
(e) Lentulo praeceptum erat.

Page 239

Exercises

1 the seventh son; thirteen soldiers; at the third hour; thirty swords; the eighth king; nineteen examples; the fifth bridge; ninety citizens.

2 uiginti (XX) milites; septuaginta (LXX) uiri; consulatus tertius; nonaginta (XC) mulieres; seruus quartus; duodeuiginti (XVIII) proelia; primus ciuis (or princeps); quinquaginta (L) naues.

** **English–Latin**

Ciceronem ingens cura occupauit. sic igitur secum locutus est: ‘te sentias rem publicam a periculo seruauisse. ne cuncteris summum supplicium a coniuratoribus postulare, si a te eis parsum erit, rei publicae nocebitur. si ciues Romani iussu consulis interfecti erunt, hoc supplicium oneri tibi erit. nihilominus te oportet audacem esse. puto fore ut te huius audaciae non paeniteat. nam rem publicam seruaueris.’

5D (*Text* pp. 196–203)

Note on Cicero’s style

If concision is the hallmark of Sallust’s style, fullness (*copia*) is the main characteristic of Cicero’s. His sentences are on the whole longer and more complex (the term most often heard is periodic). He makes much use of antithesis (contrast). For example, in 5D(i), lines 149–50, we read: *non atrocitate animi moueor … sed singulari quādam humanitate ac misericordiā* (‘It is not by fierceness that I am moved … but by a unique sort of humanity and pity’). And the first leg of the contrast (*atrocitate animi*) is briefer than the second (*singulari ... misericordiā*). He uses word-play. For example, at 5D(i), lines 150–1, he says: *uideor enim mihi uidere* (‘I seem [am seen] to myself to see’). He is fond of the rhetorical question. For instance, at 5D(i), 149–50, he asks: *quis enim est me mitior?* (‘For who is milder than I?’). He uses anaphora (repetition) freely. For example, at 5D(i), lines 164–5, he rams home his point with *qui nos*, *qui coniuges, qui liberos nostros*

… *qui singulas* ... *domos* (‘who us, who wives, who our children … who our individual houses’). And the sentence begins punchily (*qui nos*), but gradually opens out, first with a slightly longer word (*coniuges*), then with a phrase (*liberos nostros*) followed by the verbs governing the three objects (*trucidare uoluerunt* ‘they wished to butcher’), then with a pair of much longer *qui* clauses with varied subordinate structures within them. Anacoluthon (lack of connecting words like *et*) also hammers home the message, e.g. lines 170–2.

Cicero’s style is public and forensic. He spells out everything with a wave of the hand and a thump of the fist. Sallust’s is private and philosophical, inviting the individual reader to linger over the phrases. Both writers wish to make moral points.

Notes for 5D

There are only two new grammatical departures in these four passages:

(a) The use of the gerundive (the passive verbal adjective already met in the meaning ‘to be —ed’ ***GE* 151–2**), with the idea of obligation, duty, or necessity. See further ***GE* 162**.

(b) *ne* and *ut* + subjunctive verbs with verbs of fearing (‘I am afraid that/lest’). See further ***GE* 163**.

Translation of 5D

5D (i)

In this case, I am not influenced by harshness of outlook – for who is **[150]** gentler than I? – but by a special humanity and compassion. For I seem to myself to see this city, the light of the world and the citadel of all races, suddenly collapsing because of one conflagration. Before my eyes there remains the appearance and madness of Cethegus, revelling in your slaughter, of Lentulus as king, and of Catiline arriving with his army. When I set these things before my mind’s eye, it is then **[155]** I shudder at the tears of mothers of the household, then at the flight of girls and boys, then at the ill-treatment of Vestal Virgins, and, because these things seem to me really pitiful and pitiable, it is for that reason that I shall show myself stern and determined against those who have wished to bring these things to pass. For I ask you, if any father of the household, when his children have been killed by his slave, or his wife **[160]** murdered, or his house set on fire, did not exact the bitterest penalty from his slaves, would he seem to be merciful and compassionate or most inhumane and cruel? To me indeed he would seem to be savage and made of iron, if he did not lighten his own pain with the pain of the guilty party. It is in this way that we will be regarded as compassionate, if we are [= shall have been] most determined in the case of these men who have wished to butcher us, our **[165]** wives and our children, who have tried to destroy the homes of each of us and this entire civic dwelling-place; but if we wish [= shall have wished] to be rather indulgent, we shall be regarded as excessively cruel.

For Lentulus gave us to Cethegus to be killed, and the rest of the citizens to Gabinius to be murdered; the city he gave to Cassius to be burned, the whole of **[170]** Italy to Catiline to be laid waste and torn apart. Lentulus summoned Gauls to subvert the foundations of the state, incited slaves to set the city on fire, and summoned Catiline to lead an army against the city. What is more to be feared than this crime? What less to be ignored than this act of villainy?

Now learn the Learning vocabulary at *Text* p. 197.

5D (ii)

Since this is the case, do not be afraid that you may seem **[175]** to have been too severe in dealing with so appalling a crime as this. You should be much more afraid that we may seem to have been cruel to our fatherland by remitting the penalty. This, I say, is more to be dreaded than that we should seem to have been too harsh against our bitterest enemies. But I hear, conscript fathers, the voices of those who seem to be afraid that I may not have enough protection to put your decisions into practice. Everything has been taken care of, **[180]** prepared, and decided, conscript fathers, with my greatest care and diligence and also with the greatest willingness of the Roman people to preserve our supreme power and maintain our common fortunes. All men of every rank are here, of every tribe and finally of every age-group; the forum is packed, so are the temples around the forum, **[185]** and all the approaches to this temple and area.

Now learn the Learning vocabulary at *Text* p. 199.

5D (iii)

This is the only case in which everyone has the same opinions. For who is there who does not accede to defending the safety of our fatherland and preserving its dignity with passion and commitment? What knight is there, whom this case does not bring to support the harmony of the state? What *tribunus aerarius* is there who does not **[190]** acquiesce in an equal desire to defend the republic? Who finally is there to whom these temples, the sight of the city, the possession of liberty are not both most dear, and [lit. 'then'] most sweet and agreeable? There is no slave who does not shudder at the boldness of the citizens, who does not desire this state to remain intact, who is not prepared to defend the safety of the republic as much as he dares and can.

Now learn the Learning vocabulary at *Text* p. 201.

5D (iv)

[195] Since this is the case, conscript fathers, the support of the Roman people does not desert you; you must take care not to appear to desert the Roman people. You have a consul ready and willing not to protect his own life but to see to your safety. All ranks agree in mind, will and voice to preserve the republic. Our shared fatherland, **[200]** besieged by the firebrands and armaments of an impious conspiracy, holds out her hands to you in supplication, to you she entrusts herself, to you she entrusts the life of all her citizens, to you she entrusts the altars of the household gods, to you she entrusts that everlasting flame of Vesta, to you she entrusts the temples of all the gods. Moreover, today you must make judgement about your lives, about the life of your wives and children, and about the fortunes of everyone. **[205]** You have a leader who has you in mind, but forgets himself. You have all ranks, all men, the whole people of Rome, with one and the same attitude. Think on! An empire rooted in such toil, a freedom established by such courage, fortunes increased by such great divine benevolence, one night almost destroyed. Today **[210]** we must see to it that never hereafter could this be brought about by our own citizens. No indeed, you must see to it that never hereafter can this thought even be contemplated by citizens.

Now learn the Learning vocabulary at *Text* p. 203.

Exercises for 5D

Page 240

Exercises

1 *commorandum* it must be delayed; *progrediendum* it must be advanced; *eundum* it must be gone; *utendum* it must be used; *parcendum* it must be spared; *obstandum* it must be obstructed; *parendum* it must be obeyed; *fruendum* it must be enjoyed.

2 (a) I must take care.
(b) We had to advance.
(c) You will have to go.

Page 241

(d) Carthage must be destroyed.
(e) The citadel had to be captured.
(f) Grief is not to be increased.
(g) Punishment will have to be levied.
(h) Suppliants must not be handed over.
(i) You must spare the citizens.
(j) The citizens were not to be harmed by me.
(k) All must die.

(l) Nothing is to be done without reason.
(m) One must pray that [one's] mind is healthy in a healthy body.
(n) One must speak to no one but to one about to listen.

3* (a) mihi abeundum est.
(b) Ciceroni prouidendum erit.
(c) nobis progrediendum erat.
(d) patria nostra conseruanda est.
(e) coniuratores puniendi sunt.
(f) patriae nostrae a nobis nocendum non est.
(g) nulli coniuratori a Cicerone parcendum est.

Page 242

Exercises

1 (a) I am afraid the city will be set on fire.
(b) We must take care that the enemy do not enter the city.
(c) There is a danger that a captured suppliant will be killed.
(d) Cicero was afraid that he might not seem to be severe enough.
(e) All ranks were afraid that the impious enemy might capture the city.
(f) There was anxiety that the Vestal Virgins might be distressed.
(g) I am afraid to tell you all this.
(h) Many citizens were afraid that the consul might not be angry enough.
(i) Before old age I saw to it that I lived well, in old age [my goal is] that I may die well. However, dying well is dying willingly.

2 (a) uereor ne fugam ciuium uideam.
(b) omnes loqui timebant.
(c) Cicero metuit ut senatus satis seuerus esset.

Page 243

(d) supplex hostes non timet.
(e) est cura ne pueri interficiantur.
(f) erat periculum ne urbs deleretur.

Reading exercise/Test exercise

Omitted. This passage is translated in S.A. Handford, *Caesar: The Conquest of Gaul* (Penguin: Harmondsworth 1951), p. 84.

** English–Latin

1 (a) supplex manūs tendit ad eos qui misericordes sint.
(b) Lentulus is est quem omnes timeant.

Page 244

(c) is est qui facinora scelesta committat.
(d) nemo est qui concordiam ordinum omnium non cupiat.
(e) uereor eum qui semper queratur.

2 uobis prouidendum est, o patres conscripti, ne populo Romano desitis. ego ad salutem rei publicae defendendam consul paratus sum. omnes ordines consentiunt. seruus est nullus qui ad rem publicam defendendam paratus non sit. patria ipsa manūs supplices uobis tendit. patria uobis defendenda est. omnes timent ne coniuratores alii libertatem nostram deleant. uobis prouidendum est ne hoc umquam posthac fieri possit.

5E (*Text* pp. 204–6)

Notes for 5E

Two points:

(a) A summary of participles (***GE* 164**).
(b) *dum* 'while', 'until', 'provided that', *priusquam/antequam* 'before', *utpote qui* 'inasmuch as'. See further ***GE* 165–6**.

Translation of 5E

5E (i)

After the senate agreed with Cato's opinion, Cicero, fearing that there might be a revolution that night, ordered the triumvirs to prepare everything which was needed for the execution. While the triumvirs on his orders were making these preparations, **[215]** the consul stationed guards. After the guards had been stationed, he himself led Lentulus down into the prison. The rest entered the prison led down by the praetors. There is in the prison a place called the Tullianum, sunk about twelve feet beneath the ground, the appearance of which is terrifying, because it has been made disgusting by neglect, darkness and stench. After being sent down into that place Lentulus waited there until the executioners who had been given their orders should garotte him [lit. 'break his throat with a garotte']; this **[220]** eventually they did. Thus that patrician from the most illustrious family of the Cornelii, who had had consular power at Rome, met with a death worthy of his character and actions. In the same manner, punishment was levied on Cethegus, Statilius and Gabinius.

Now learn the Learning vocabulary at *Text* p. 205.

5E (ii)

[225] While these things were going on at Rome, Catiline drew up two legions out of the whole force which he himself had led and Manlius had had. But out of the whole force, only around a quarter were equipped with military weapons, the rest carried hunting spears or lances or sharpened stakes. But after Antonius began to approach with his army, Catiline, disturbed by the danger, started **[230]** making his way through the mountains. At one time he moved his camp towards the city, at another towards Gaul, but he did not give the enemy the opportunity to fight a battle. He was hoping within a short time to have great forces, provided that his allies at Rome succeeded with their plans. Meanwhile he rejected slaves, fearing that people might think he had shared the cause of citizens with runaways. But after the message had reached the camp that **[235]** at Rome the conspiracy had been revealed and that Lentulus and the rest of the conspirators had been executed, the majority of those who had joined Catiline for the sake of plunder slipped away. The rest Catiline formed into a column and led over rough mountain terrain by forced marches into the territory of Pistoria, with the intention of escaping unnoticed to Transalpine Gaul. But Q. Metellus **[240]** Celer, sent by the senate, was waiting with three legions in the territory of Picenum for Catiline to move his camp into Gaul. For from the difficulty of the situation, he judged that it would turn out that Catiline would flee into Transalpine Gaul before he could be cut off by the Roman legions.

Therefore Metellus, when he had learned of his route from deserters, quickly **[245]** moved camp and took up position at the very foot of the mountains, where Catiline had to descend as he hurried into Gaul. But Antonius was not far away either since he was following on more level ground. But Catiline, after he saw that he was hemmed in by mountains and enemy troops and that things in the city had gone against him and that there was no hope either of flight or successful defence, decided in these circumstances **[250]** to test his luck in war and to fight with Antonius as soon as possible.

Now learn the Learning vocabulary at *Text* p. 207.

Exercises for 5E

Page 245

Exercises

1 Having delayed (dep.); having been cooked (pass.); having died (dep.); having used (dep.); having been given (pass.); having been helped (pass.); having been aroused (pass.); having been brought (pass.); having been done (pass.); having been recognised (pass.); having tried (dep.); having followed (dep.); having been understood (pass.); having spoken (dep.); having arisen (dep.); having been promised (pass.); having been taken (pass.); having been broken (pass.); having been moved (pass.).

2 (a) Lentulus, seeing the darkness, nevertheless said that he did not fear death.
(b) The rest followed the guards who had been stationed by the consuls.
(c) The consul, after much internal debate, had decided to punish them.
(d) Celer, sent by the senate, was in the territory of Picenum.
(e) Catiline saw the column drawn up by the consul.
(f) There was no escape for Catiline, who was cut off by mountains and enemy forces.

Page 246

3* (a) militem captum custodes interfecerunt.
(b) ad agmen uisum Catilina festinauit.
(c) Cicero custodibus dispositis praecepit.
(d) facies agminis instructi duce digna non erat.
(e) milites Catilinae progressi sunt, armis captis usi.

Page 247

Exercises

1 (a) While the senate was considering the matter, Catiline was drawing up his legions.
(b) Catiline was waiting until his associates should complete their plans at Rome.
(c) Before Catiline should go into Gaul, he was awaiting new forces from the city.
(d) While Catiline stayed near Pistoria, at Rome the conspirators surrendered to Cicero.
(e) The consul is happy provided the republic is safe.
(f) All the women love you because you are so handsome.

2 (a) dum ea Romae geruntur, Catilina militibus locutus est.
(b) ‘manebo’ inquit ‘dum amici nostri aduеniant.’
(c) ‘dum salui sint, consilia nostra perfici possunt.’
(d) ‘me oportet res quasdam Lentulo narrare, antequam ad Galliam proficiscar.’
(e) sed dum Catilina loquebatur, consul bellum parabat.

Pages 247–8

Reading exercise/Test exercise

This is a difficult test exercise. We provide some notes:

1–2 *quem … aiebant*: ‘Whom they said, as he was *proficiscentem*, was *retractum* [sc. *esse* understood].’
2 *se indicaturum* (sc. *esse*): ‘that he would give information’.
3 *iussus:* ‘ordered’; this picks up *is*, looks forward to *edicere.*
5 *se missum* (*esse*): understand ‘he said that’.
5–6 *ne eum terrerent*: ‘that the capture … should not terrify him’.
7 *properaret*: ‘[by that much the more] he should hasten’.
quo reficeret: ‘in order that he might …’
7–8 *et illi facilius eriperentur*: ‘in order that they might be more easily …’

This passage is translated in S. A. Handford, *Sallust*: *The Jugurthine War; the Conspiracy of Catiline* (Penguin: Harmondsworth 1951), p. 212.

** English–Latin

dum Romae hoc supplicium de Lentulo sumitur, Catilina copias instruxit. manebat dum milites a sociis mitterentur. sed postquam nuntiatum est Lentulum mortuum et coniurationem patefactam, iter per montes facere. consul Antonius, a senatu missus qui / eo consilio ut eum in proelio uinceret, sequebatur. Metellus quoque castra ab agro Piceno mouit ut Catilinae obsisteret ad Galliam Transalpinam properanti. Catilina, postquam se montibus et copiis hostium clausum esse uidit, proelium quam primum cum Antonio committere constituit, quo spem maiorem militibus daret.

5F (*Text* pp. 210–13)

Notes for 5F

There are four main areas of grammar in these two passages:

(a) The perfect subjunctive (***GE* 167–9, 170–1**).
(b) Indirect questions ('Catiline explains why he has called the troops together'). See ***GE* 172** (you have already met indirect statements – 'Catiline says that he called the troops together').
(c) Past unreal conditions with pluperfect subjunctive verbs ('If I had …, x would have …'). You have already met such conditions with present/imperfect subjunctive verbs ('If I were to …, x would …', 'If I were —ing …, x would be —ing'). See ***GE* 173** (and compare **144**).
(d) The new conjunctions *quominus* ('in order that the less …') and *quin* ('how not?') with the subjunctive, in expressions of doubt and prevention. See further ***GE* 174**.

Translation of 5F

5F (i)

So, calling an assembly, he made a speech like this.

'I know, soldiers, that words do not supply courage nor is an army made brave instead of cowardly by a commander's speech. But I shall tell you why I have summoned you and why I am making a speech. This is why I have called you, to give you some small pieces of advice and **[255]** at the same time to reveal the reason for my tactics. You are at any rate aware, soldiers, of Lentulus' cowardice. Therefore you know not only how cowardly Lentulus has been but also how much danger this cowardice has brought to us. Now indeed, you all know and understand how things stand with us. For you see not only how many enemies have followed us, but also what great armies, one from the city, the other **[260]** from Gaul, stand in our way. The shortage of grain prevents us from staying in this region. Wherever we decide to go, there is no doubt that we must clear the way by the sword. Since you know this, I advise you to be of brave and ready spirit, and when you enter battle that you remember what great hope you have placed in this battle. You must remember that we carry in our right hands our wealth, our honour, our glory and **[265]** besides our freedom and our native land. If we win, there is no doubt that everything will be secure for us. If we yield through fear, those same things will be against us. Besides, soldiers, it is not the same necessity that hangs over us as them. For we are fighting for our native land, our freedom and our lives, but they for the power of the few. There is none of you who does not **[270]** know that our cause is just. Therefore attack more boldly, remembering your former courage.'

Now learn the Learning vocabulary at *Text* p. 211.

5F (ii)

'The majority of you, if you had not become members of the conspiracy, would have spent your lives in exile accompanied by the highest dishonour. Some of you would have been able to live at Rome; but if you had remained there after losing your property, you could have expected nothing but someone else's wealth; **[275]** you would have done this had not it seemed vile and intolerable to you. You decided instead to follow me. If you wish to succeed, you have need of boldness. For to expect to find safety in flight is really madness.

'When I consider you, soldiers, a great hope of victory takes hold of me. For if you had been cowardly associates, I would never have formed this plan. Your attitude, your age, **[280]** your courage stop me from despairing and so besides does necessity which makes even the cowardly brave. For fear would often have conquered soldiers, had not necessity forced them to fight. But even if fortune begrudges your courage, beware of losing your lives unavenged, or of being butchered after capture like sheep! Nothing stops you from leaving a bloody **[285]** and mournful victory to your enemies, if you fight like men!

'You know why I have called you together. After you have entered battle, I shall know whether I have spoken in vain or not.'

Now learn the Learning vocabulary at *Text* p. 213.

Exercises for 5F

Page 251

Exercises

See ***GE* 167–9** for full conjugations of the perfect subjunctive. Where the direction '(passive)' was given, we have supplied both active and passive forms.

1* disposuerim, dispositus/a/um sim; cohortatus/a/um sim; peruenerim; occupauerim; puniuerim, punitus/a/um sim; mouerim; usus/a/um sim; confecerim; ueritus/a/um sim; sumpserim, sumptus/a/um sim.

See ***GE* 167–9** pp. 249–50.

2 Perf. ind.; perf. subj.; fut. perf. ind.; plupf. ind.; plupf. subj.; fut. perf. ind.; perf. subj.; perf. ind.; perf. subj.; plupf. subj.; perf. subj., *or* fut. perf. ind.; perf. subj., *or* fut. perf. ind.; fut. perf. ind.; perf. subj.; perf. ind.; fut. perf. ind.; perf. subj.; perf. subj.; fut. perf. ind.; perf. subj.

Page 252

Exercises

1 (a) Do not you ask …
(b) Fear no battle-line, no battle.
(c) Do not yield to the enemy.
(d) Begrudge no one.
(e) Do not resist.
(f) Who may have said / may say this to you?

2* (a) ne audax fuerīs.
(b) ne hoc consilium aperuerīs.
(c) ne te tradiderīs.
(d) ne rei publicae nocuerīs.
(e) ne consulem interfecerīs.
(f) affirmauerit aliquis.

Page 253

Exercises

1 (a) Everyone asks whether Catiline has taken on slaves.
(b) The consul does not know whether Catiline is going to go towards Rome or Gaul.
(c) Metellus knew which direction Catiline was going to go in.
(d) No one knows how many soldiers Manlius had.
(e) I do not know how much booty Catiline has acquired.
(f) The citizens ask whether the consul has decided to punish the conspirators.
(g) Who asked whether Lentulus was cowardly or not?
(h) Sallust tells us what the Tullianum looked like.
(i) We all know how many legions Catiline has drawn up.
(j) The consuls asked whether the forces of Catiline were going to be large.
(k) I would like to know whether Catiline or the consul is going to win.
(l) I asked whether Catiline himself had led his soldiers into battle or not.

2 (a) You write that you wish to know what is the situation with the republic.
(b) What needs to be done must be learned from the person who is doing it.
(c) We shall consider what he has done, what he is doing and what he is going to do.

(d) Whether I live or die, there is no fear in me.
(e) There is nothing more difficult than to see what is right and proper.

Page 254

3* (a) uelim uobis dicere cur conuocati sitis.
(b) omnes scitis quam ignauus Lentulus fuerit.
(c) ne mihi dixerīs quot hostes nos persequantur.
(d) uos hortor ut meminerītis [or recordemini] quantam spem in hoc proelio posuerītis.
(e) rogauerit aliquis cur pugnemus.

1 (a) If Lentulus had not been a coward, the republic would have been in great danger.
(b) If the conspirators had had wealth, they would never have joined Catiline.
(c) The soldiers of Catiline would have tried to flee, if necessity had not forced them to fight.
(d) Catiline would have won if Fortune had not begrudged him.
(e) If Catiline had had enough grain, he would have decided to stay in the mountains.

2* (a) uos omnes aetatem in exsilio egissetis, nisi ego hoc consilium cepissem.
(b) si Lentulus fortis fuisset, periculum nostrum tantum nunc non esset.
(c) si diuitias habuissetis, nunc mecum pugnaretis.

Page 255

(d) Catilina in exsilium abiisset, si ignauiam Lentuli prouidisset.
(e) nisi Catilina orationem habuisset, milites eius non sensissent quantum periculum esset.

Page 256

Exercises

1 (a) I am prevented from telling you what Catiline said.
(b) Age does not stop us from continuing the study of other things, and in particular of agriculture.
(c) There is no doubt that Catiline was a conspirator.
(d) You can never prevent me from speaking.
(e) There is no doubt that Fortune begrudged Catiline.
(f) Who would doubt that riches are to be found in virtue?
(g) No one is so old that he does not think that he can live a year [more].
(h) It is not possible for life to be lived happily unless it is lived [i.e. one lives] virtuously.

2* (a) nihil te impedit quominus/quin dicas.
(b) non dubium est quin hoc uerum sit.

(c) Catilina impeditus est ne/quominus a montibus abiret.
(d) necessitudine teneor ne/quominus ceterum exercitum sequar.
(e) nullum dubium erat quin Catilina pugnare cogeretur.

Page 257

Reading exercise/Test exercise

Omitted. This passage is translated in S. A. Handford, *Caesar*: *The Conquest of Gaul* (Penguin: Harmondsworth 1951), pp. 45–6.

Page 258

** English–Latin

‘uidere potestis, milites, quo in periculo res nostrae sint. duo exercitūs nos impediunt ne sine proelio ab his montibus abeamus. nisi Lentulo nixi essemus, iam effugissemus. nunc autem pugnandum est pro patriā, pro libertate, pro uitā. ne ignaui fuerītis. si uicerimus, nullum dubium est quin salus nostra sit. si metu cesserimus, nihil nos impediet quominus [or *quin*] trucidemur.’

5G (*Text* pp. 214–19)

Notes for 5G

These three passages present the following four new features:

(a) The gerund, a noun based on a verb, ‘—ing’, e.g. ‘Running is good for you’ (it has the same form as the gerundive, but only neuter singular case-endings). See ***GE*** **175**.
(b) Pronoun/adjectives *quisque* (‘each’), *quisquam* (‘anyone’) and *uterque* (‘each of two’). See ***GE*** **176–7**.
(c) Neuter nouns like *cornu* (‘wing of an army’, ‘horn’). See ***GE*** **178**.
(d) Comparative clauses (‘just as …’, ‘contrary to the way …’, ‘as many … as’, ‘as though …’). See ***GE*** **179**.

Translation of 5G

5G (i)

When he had said this, Catiline waited briefly, ordered the signal to be given and led the army in battle order down onto the plain. Then, removing everyone’s horses, **[290]** so that, danger made equal, the soldiers might have greater courage, he himself on foot drew up the army in accordance with the terrain and his forces. He placed eight cohorts in front, and the standards of the rest he placed in reserve. From them he took the centurions and the pick of the armed soldiers into the front rank. When he had done this, he put Manlius in charge of the right wing and a person from Faesulae in charge of the left **[295]**.

But on the other side, C. Antonius, ill with gout, handed the army over to the officer M. Petreius. He placed the veteran cohorts in front, and behind them the rest of the army in reserve. He himself, going round on horseback, called each and every man by name and gave him encouragement; he asked them to remember that they were fighting against **[300]** unarmed bandits for their children, their altars and their hearths. As a military professional, since he had been in the army for more than thirty years, he knew each soldier and his brave deeds. So by going round and naming each and every one, and by narrating the deeds of each he fired the spirits of the soldiers. When he had gone round all of them, the soldiers were ready for fighting, for killing and for **[305]** dying.

Now learn the Learning vocabulary at *Text* p. 215.

5G (ii)

But when, after all the reconnoitring had finished, Petreius gave the signal on the trumpet, he ordered the cohorts to advance little by little. The enemy army did the same. When they had got to a position from which the light-armed soldiers could join battle, each army broke into a run with a very great clamour, standards set for attack. They did not bother with heavy javelins, and **[310]** the battle was fought with swords. The veterans, remembering their former courage, pressed fiercely at close quarters. The enemy without fear resisted them. Fighting continued with extreme violence. Meanwhile Catiline was occupied in the front line with his light-armed soldiers, helped those in trouble, called up fresh men in place of the wounded, anticipated everything, fought a great deal himself, and often struck the enemy; he was performing at the same time the jobs of an energetic soldier and a good general. **[315]** When Petreius saw that Catiline against his expectations was fighting with great force, he led the praetorian cohort into the middle of the enemy, and having thrown them into confusion, and as different people resisted in different places, killed them. Then he attacked the rest from both flanks. Manlius and the man from Faesulae fell fighting in the front rank. Catiline, after he saw that his troops had been routed and that he was left with only a few men, **[320]** remembering his birth and former position, ran into the thick of the enemy and there, as he fought, was run through.

Now learn the Learning vocabulary at *Text* p. 217.

5G (iii)

But when the battle was over, then indeed you could have seen how much boldness and how much force of spirit there had been in Catiline's army. For almost every place that an individual had taken up in battle while he was alive was covered with his body in death. Nor **[325]** had anybody died except with a wound in the front. Catiline however was found far from his own men among the corpses of the enemy, still breathing a little and retaining in his expression the ferocity of spirit he had had when he was alive. Finally, from the whole force, neither in the battle nor in the flight, was any free-born citizen taken prisoner.

[330] But neither had the army of the Roman people gained a happy or bloodless victory. For all the most energetic soldiers either had died in battle or had left the field seriously wounded. However, many people who had come out from the camp to look or to take spoils, as they turned over the bodies of the enemy, found some a friend, others a guest or a near relative. There were likewise those who **[335]** recognised their enemies. Thus diversely through the whole army happiness, sadness, grief and joy were stirred up.

Now learn the Learning vocabulary at *Text* p. 219.

Exercises for 5G

Page 260

Exercises

1* For declension of gerunds, see ***GE* 175** pp. 259–60. We give here the full declension only for the first example, but otherwise only the acc. form. *exoriri exoririr/exoriundum exoriendi exoriendo exoriendo* rising up; *dormiendum* sleeping; *petendum* seeking; *noscendum* getting to know; *fugiendum* escaping; *commorandum* delaying; *tenendum* holding; *eundum* going.

2 (a) For using.
(b) For the sake of going.
(c) By departing.
(d) For the sake of resisting.
(e) For wounding.
(f) By seeing.
(g) For the sake of rolling.

Page 261

3* (a) ad uulnerandum / uulnerandi causā.
(b) commorandi causā / ad commorandum.
(c) tenendo.
(d) oriundi gratiā.
(e) ad succurrendum / succurrendi causā.
(f) petendi.
(g) faciendo / gerundo / gerendo.

4 (a) To wound the soldiers (gerundive).
(b) I must go (gerundive).
(c) For the purpose of advancing (gerund).
(d) By naming the soldiers (gerundive).
(e) By resisting bravely (gerund).
(f) To turn over the bodies (gerundive).
(g) The fit had to help the injured (gerundive).
(h) The consul handed the conspirators over to the praetors to be punished (gerundive).
(i) For the sake of departing (gerund).
(j) To draw up the army (gerundive).
(k) The mind of man is nourished by learning and thinking (gerund).
(l) Nothing is so difficult that it cannot be traced out by enquiry (gerund).

Page 262

Exercises

1 (a) All the worst men make allowances for the conspiracy.
(b) All the most stupid men can understand these things.

Page 263

(c) Nor did anyone dare to say this.
(d) And he forbids everyone to kill anyone.
(e) In every art all the best qualities are extremely rare.
(f) The remedies of each of the two types of fortune.
(g) You seem to me to be going to do both things.
(h) Either no one or, if anyone, *he* was a wise man.
(i) Everyone was speaking to the people on his own behalf.
(j) Nor does anyone from so great a column dare to approach the man.

2* (a) optimus quisque hostibus suis resistit.
(b) nec quemquam uulneratum in proelium imperator misit.
(c) milites hortabatur utriusque exercitus imperator.
(d) non potest quicquam boni dicere.
(e) Petreius unum quemque hortabatur.
(f) facta cuiusque narrando milites hortabatur.

Page 264

Exercises

1 (a) Catiline acted differently from the way Petreius had expected.
(b) Gabinius was as cowardly as Lentulus.
(c) Manlius acted exactly as he had been ordered.
(d) Things happened opposite to what Petreius had expected.
(e) He is talking as though he were a fool.

2* (a) Nothing is so to be feared by a man as envy.
(b) Nothing is so deceptive as human life, nothing so dangerous.

Page 265

(c) [There are] as many opinions as there are humans.
(d) The majority of people want to have the sort of friend they themselves cannot be.
(e) Babies lie as though they were completely devoid of life.

3* (a) hic uir tam bonus est quam ille.
(b) filius meus contra ac uolo agit.
(c) tu talis es qualis pater tuus.
(d) aliter ac ei imperatum est agit.
(e) perinde ac praeceperis sic agam.
(f) ambulabat quasi uulneratus esset.

Page 265

Reading exercise/Test exercise

Omitted. *De senectute* can be found translated in M. Grant, *Cicero: Selected Works* (Penguin); *Fasti* can be found in J. G. Frazer, *Ovid: Fasti* (Loeb series, Heinemann–Harvard, 1931), pp. 221 and 223.

Page 268

** English–Latin

confecto proelio, multa cadauera cerneres illic. uideri poterat etiam quanta audacia Catilinae et exercitui infuisset. quem locum quisque pugnando ceperat, eo conciderat. nec quisquam fugerat. Catilina, qui in medios hostes celeriter moriendi causā incurrerat, longe a suis repertus est. quam uultūs ferociam uiuus habebat etiam retinebat. sed Romanis uictoria laeta non erat. nam optimus quisque aut mortuus erat aut grauiter uulneratus. ii qui spoliandi gratiā processerant cadauera uoluentes non solum hostes sed etiam amicos cognatosque reperiebant. ita illā nocte in castris agitabantur et laetitia et luctus.

Section 6 **Poetry and politics: Caesar to Augustus**

6A High life and society (*Text* pp. 220–33)

General note

Everything you read from now on is unadapted. Notes on grammar, and difficult expressions and background information, follow each Running Vocabulary. There are grammar sections and exercises on metre. We have produced selected answers to these exercises below.

Translation of 6A

6A (i)

You will dine well, my Fabullus, at my house
in a few days, gods willing,
if you bring with you a good, big
dinner, not forgetting a pretty girl,
[5] wine, wit and all the giggles.
As I say, if you bring this, my charmer,
you will dine well; for your Catullus'
little purse is full of cobwebs.
But in return you will get unmixed passion,
[10] or whatever is sweeter or classier:
for I shall give you a perfume which my girl
was given by Venuses and Cupids,
and when you smell it, you will ask the gods
to make you all, Fabullus, nose.

Now learn the Learning vocabulary at *Text* p. 221.

6A (ii)

Marrucinus Asinius, your left hand
you do not use agreeably: over jokes and wine
you lift the linen of the rather negligent.
Do you think this is witty? You're wrong, idiot:

[5] it's ever such a cheap and tasteless trick.
You don't believe me? Believe Pollio,
your brother, who even if it cost him a million,
would like to reform your larceny: for he's
a lad stuffed full of charm and wit.
[10] And so it's either three hundred insulting verses
you can expect or you can return my linen,
which does not bother me in terms of its value,
but is a souvenir of a good old pal of mine.
For they were Spanish napkins from Saetabis
[15] that were sent to me as a gift by Fabullus
and Veranius: I've got to love these napkins
as much as my little Veranius and Fabullus.

Now learn the Learning vocabulary at *GE* p. 223.

6A (iii)

Yesterday, Licinius, at leisure
we played around a lot on my writing-tablets,
writing gay verse, as we'd agreed:
as each of us wrote short poems,
[5] we played around in different metres,
capping each other over our jokes and wine.
And from there I went away, by your charm
so inflamed, Licinius, and by your wit,
that food did not help me, poor thing,
[10] nor did sleep close my eyes in rest,
but overwhelmed by passion on the whole bed
I tossed about, longing to see the day,
so that I could talk to you and be together with you.
But when my limbs exhausted with my efforts
[15] lay half-dead on my little bed,
this was the poem I wrote for you, my dear boy,
so that you could understand from it my anguish.
Now take care not to be contemptuous, and as for my prayers,
please take care not to throw them back in my face, apple of my eye,
[20] in case Nemesis demands a penalty back from you.
She's a violent goddess: take care not to cross her.

Now learn the Learning vocabulary at *Text* p. 225.

6A (iv)

Let us live, my Lesbia, and let us love,
and as for the rumours spread by joyless old men,
let's rate them all at precisely one penny.
Suns can set and return:
[5] for us when once our brief light is set,
we must sleep through one unending night.
Give me a thousand kisses, then a hundred,
then another thousand, then a second hundred,
then another thousand without a break, then a hundred,
[10] then, when we've racked up many thousands,
we'll make a shambles of the abacus's account, so we don't know
nor can any begrudger cast the evil eye on us,
knowing as he will the size of the kiss-account.

Now learn the Learning vocabulary at *Text* p. 227.

6A (v)

You ask, how many osculations for me
from you, Lesbia, would be enough and more.
As many as the grains of Libyan sand
that lie in silphium-bearing Cyrene
[5] between the oracle of sweltering Jupiter
and ancient Battus' sacred tomb;
or as many as the stars, in the silence of the night,
that see the secret love affairs of men:
to kiss you so many times
[10] is enough and more for crazed Catullus,
a number of kisses which snoopers could not count
nor an evil tongue bewitch.

Now learn the Learning vocabulary at *Text* p. 228.

6A (vi)

Poor Catullus, you should stop making a fool of yourself,
and what you see is dead and gone consider lost.
There shone once for you bright rays of sun,
when you used to follow wherever the girl led,
[5] loved by me as no woman will be loved.
Then, when those many amusing things occurred
that you wanted and the girl did not refuse,

truly the rays of sun shone bright for you.
Now she no longer wants all this: you too, powerless as you are, refuse it,
[10] and do not pursue one who is in flight, do not live in misery,
but stubborn of heart, hang on, be firm.
Farewell, girl. Now Catullus is firm,
he won't seek out or ask for you, when you don't want him.
But you will be sorry, when you are not asked for at all.
[15] Wicked woman, alas for you – what life remains for you?
Who will approach you now? Who will think you pretty?
Whom will you now love? Whose girl will you be called?
Whom will you be kissing? Whose lips will you be biting?
But you, Catullus, be stubborn and be firm.

Now learn the Learning vocabulary at *Text* p. 230.

6A (vii)

Furius and Aurelius, colleagues of Catullus,
whether he finds a passage to furthest India,
where by the far-resounding eastern waves the shore is pounded,
[5] or to the Hyrcanians or the effeminate Arabs,
or to the Sagae or the Parthians with their arrows,
or to the plains that the seven-mouthed Nile discolours,
or he crosses the lofty Alps,
[10] touring great Caesar's monuments,
the dread river Rhine in Gaul, and furthest Britain,
[you colleagues] ready to try all this with him
(whatever the will of the gods shall bring)
[15] give a short message to my girl, not pleasant words.
Let her live and fare well with her gigolos,
three hundred of whom she holds in one embrace,
never with real love, but time and again,
[20] bursting everyone's balls;
let her not count on my love as she did before,
which thanks to her has fallen like, on a meadow's
edge, a flower, after by a passing plough it has been touched.

Now learn the Learning vocabulary at *Text* p. 233.

Exercises for 6A*

Pages 272–3

Exercise

(a) since you have come to the Carthaginian city.
(b) a huge temple to Juno.
(c) he sees the Trojan battles in sequence.
(d) and wars already spread by rumour throughout the whole city.
(e) this reputation will bring some redemption for you.
(f) he feeds his mind on an illusory scene.
(g) and he turns aside his fiery horses.
(h) it gives them pleasure to go to the Greek camp as well and to see the abandoned places.
(i) he runs down from the top of the citadel.
(j) through the friendly silences of the quiet moon.

Page 276

Text p. 220 (hendecasyllables)

– –́ | – ◡́ ◡ – ◡ –́ | ◡́ – –
cēnābis bene, mī Fabull[e] apud mē

–́ – – ◡́ ◡ – ◡́ – | ◡ –́ ◡
paucīs, sī tibi dī fauent, diēbus

– –́ | – ◡́ ◡ – ◡́ –́ | ◡ –́ ◡
sī tēc[um] attuleris bon[am] atque magnam

–́ – | – ◡́ ◡ –́ ◡ – | ◡ –́ –
cēnam, nōn sine candidā puellā

– –́ | – ◡́ ◡ –́ ◡ – | ◡ –́ –
et uīnō [e]t sal[e] et omnibus cachinnīs.

– – | – ◡́ ◡ | – ◡ –́ | ◡ –́ ◡
haec sī, [i]nqu[am], attuleris, uenuste noster,

– –́ | – ◡́ ◡ – ◡́ – ◡ –́ –
cēnābis bene; nam tuī Catullī

–́ – –́ ◡ ◡ – ◡ – | ◡ –́ ◡
plēnus sacculus est arāneārum.

– –́ | – ◡́ ◡ – ◡́ – | ◡ –́ –
sed contrā [a]ccipiēs merōs amōrēs

– – | –́ ◡ ◡ – ◡ – | ◡ –́ –
seu quid suāuius ēlegantiusu[e] est:

– –́ | – ⏑́ ⏑ – ⏑́ – ⏑ –́ –
n[am] unguentum dabo, quod meae puellae
– –́ | – ⏑́ ⏑ – ⏑ – | ⏑ –́ ⏑
dōnārunt Venerēs Cupīdinēsque,
– –́ – ⏑́ ⏑ – ⏑́ – ⏑ –́ ⏑
quod tū c[um], olfaciēs deōs rogābis,
–́ – | – ⏑́ ⏑ – ⏑ –́ | ⏑ –́ ⏑
tōt[um] ut tē faciant, Fabulle, nāsum.

Page 276

Text p. 229 (Scazon)

⏑́ – ⏑ –́ | ⏑ – ⏑́ – | ⏑ – –́ ⏑
miser Catulle, dēsinās ineptīre,
– ⏑́ – | ⏑ –́ ⏑ –́ | ⏑ – –́ –
ēt quod uidēs perīsse perditum dūcās.
– –́ ⏑ –́ | – –́ ⏑ – ⏑́ – –́ –
fulsēre quondam candidī | tibī sōlēs,
– – ⏑ –́ | – – ⏑ –́ | ⏑ – –́ ⏑
cum uentitābās quō puella dūcēbat
⏑ –́ ⏑ –́ | – –́ ⏑ –́ | ⏑ – –́ ⏑
amāta nōbīs quant[um] amābitur nūlla
⏑́ –́ ⏑ –́ | ⏑ – ⏑ –́ | ⏑ – –́ –
ib[i] illa multa cum iocōsa fīēbant,
– – ⏑ –́ | – – ⏑ –́ | ⏑ – –́ ⏑
quae tū uolēbās nec puella nōlēbat,
– –́ ⏑ –́ | – –́ ⏑ – | ⏑́ – –́ –
fulsēre uērē candidī tibī sōlēs.
– –́ ⏑ – | – – ⏑ –́ | ⏑ – –́ –
nunc i[am] illa nōn uolt: tū quoqu[e] inpotēns nōlī,
– – ⏑́ – | – –́ ⏑ – | ⏑́ – –́ ⏑
nec quae fugit sectāre, nec miser uīue,
– – ⏑ –́ | – ⏑́ –́ | ⏑ – –́ –
sed obstinātā mēnte perfer, obdūrā.
–́ – ⏑ –́ | ⏑ – ⏑ –́ | ⏑ – –́ ⏑
ualē, puella. iam Catullus obdūrat,
– – ⏑ –́ | ⏑ – ⏑ –́ | ⏑ – –́ ⏑
nec tē requīret nec rogābit inuītam.
– – ⏑ –́ | – – ⏑ –́ ⏑ – –́ ⏑
at tū dolēbis, cum rogāberis nūlla.
⏑ –́ ⏑ ⏑ | – – ⏑́ – ⏑́ – –́ ⏑
scelesta, uae tē, quae tibī manet uīta?

— — ∪ —́ — — ∪ —́ | ∪ — —́ ∪
quis nunc t[ē] adībit? cuī uidēberis bella?
— — ∪ —́ | — —́ ∪ —́ | ∪ — —́ ∪
quem nunc amābis? cuius esse dīcēris?
— — ∪ —́ | — — ∪ —́ | ∪ — —́ ∪
quem bāsiābis? cuī labella mordēbis?
— — ∪ —́ | ∪ — ∪ —́ | ∪ — —́ —
at tū, Catulle, dēstinātus obdūrā.

Page 277

Text p. 232 (Sapphics)

—́ ∪ — —́ — ∪́ ∪ — ∪ —́ —
Fūr[i] et Aurēlī, comitēs Catullī,
—́ ∪ — —́ — ∪ ∪ —́ ∪ —́ —
sīu[e] in extrēmōs penetrābit Indōs,
—́ ∪ ∪ —́ — ∪ ∪ —́ ∪ —́ —
lītus ut longē resonant[e] Eōā
—́ ∪ ∪ —́ —
tunditur undā,
—́ ∪ — —́ — ∪ ∪ —́ ∪ —́ —
sīu[e] in Hyrcānōs Arabasue mollīs,
— ∪́ — ∪ — ∪ ∪ —́ ∪ —́ —
seu Sagās sagittiferōsue Parthōs,
—́ ∪ — — — ∪́ ∪ — ∪ —́ ∪
sīue quae septemgeminus colōrat
—́ ∪ ∪ —́ ∪
aequora Nīlus,
—́ ∪ — —́ — ∪ ∪ —́ ∪ —́ —
sīue trāns altās gradiētur Alpēs,
—́ ∪ — —́ — ∪ ∪ —́ ∪ —́ —
Caesaris uīsēns monimenta magnī,
—́ ∪ — —́ — ∪́ ∪ —́ ∪ — ∪
Gallicum Rhēn[um] horribil[e] aequor ulti-
—́ ∪ ∪ —́ —
mōsque Britannōs,
—́ ∪ — — —́ ∪ ∪́ — ∪ —́ —
omni[a] haec, quaecumque feret uoluntās
—́ ∪ — — —́ ∪ ∪́ — ∪ —́ —
caelitum, temptāre simul parātī,
—́ ∪ — ∪ —́ ∪ ∪́ — ∪ —́ —
pauca nūntiāte meae puellae

nōn bona dicta.
cum suīs uīuat ualeatque moechīs,
quōs simul complexa tenet trecentōs,
nūll[um] amāns uērē, sed identid[em] omni[um]
īlia rumpēns;
nec meum respectet, ut ant[e], amōrem,
quī [i]llius culpā cecidit uelut prāt[ī]
ultimī flōs, praetereunte postquam
tāctus arātr[ō] est.

6B (*Text* pp. 234–49)

Reading for 6B: Cicero, Caelius and the approach of civil war

Translated in D. R. Shackleton Bailey, *Cicero's Letters to His Friends*, Penguin 1978 (Volume 1), pp. 161–288. The Shackleton Bailey number is given at the start of each letter after the abbreviation **SB**.

Translation of 6B

6B (i) SB 77

Caelius says good health to Cicero.
Rome, 703 from the city's foundation.

As I left, I promised that I would inform you most conscientiously about everything happening in Rome. I have taken so much trouble over this that I am afraid that the effort I have put in may seem too long-winded; nevertheless, I know how inquisitive you are and how pleased all ex-pats are to find out even the smallest detail of **[5]** what is going on at home. However in this case I beg you not to condemn me for uppishness in the performance of this duty; for I have delegated this task to someone else, not that it's not a very agreeable occupation for me to put some effort into remembering you, but the actual roll which I have sent you excuses me easily enough, I think. I don't know who would have the leisure not only to put these things on paper but to take any notice of them at all; **[10]** for here are all of the decrees of the senate, edicts, stories and gossip. If this collection by chance does not please you, let me know so that I don't bore you and cause myself vast expense at the same time. For, if anything rather more important happens in public affairs which these journeymen are not qualified to follow up, I will write a careful account for you of how it happened, what view was taken of it, **[15]** and what people think the consequences will be. As things stand, there's nothing much in the wind at the moment.

Now learn the Learning vocabulary at *Text* p. 236.

6B (ii) SB 77

If you ran into Pompey, as you wanted to, make sure you write to tell me how he seemed to you and what he said to you and the disposition he revealed (for he usually thinks one thing and says another). As for Caesar, the gossip about him is rife and not **[20]** pretty, but it's only rumour-mongers who arrive here. One says that Caesar has lost his cavalry (this, I think, is certainly false); another says that the seventh legion has taken a drubbing, and that he himself is cut off from the rest of the army and is being besieged by the Bellovaci; up to now nothing is certain, but neither are these uncertainties a matter of public discussion but **[25]** are told only as open secrets among a few of your acquaintances.

Now learn the Learning vocabulary at *Text* p. 237.

6B (iii) SB 80

Marcus Cicero proconsul says good health to Marcus Caelius.

Come off it – do you think this was what I told you to do, to write down for me the gladiatorial matches, the adjourned court appearances and all the things that no one would dare tell me when I am at Rome? I am not even interested in you writing to me the daily events of the greatest importance to the state, **[30]** unless they are going to have something to do with me personally; others will write about them, many will tell me, and even rumour itself will waft much of this in my direction. That's the reason that it's not the past or present I'm expecting from you but, as befits a man who can see a long way ahead, the future, so that when I have observed the ground-plan of the state from your pen, I can know what sort of building is under construction.

[35] I have spent a few days with Pompey discussing nothing else but the state; these things cannot be written down, nor should they be. Be assured of this alone, that Pompey is an outstanding citizen, mentally and strategically prepared for all the state's contingencies. So give yourself to the man; he will warmly welcome you, believe me. Pompey's view about who individual good and bad **[40]** citizens are is the same as ours is accustomed to be.

Now learn the Learning vocabulary at *Text* p. 239.

6B (iv) SB 82

Caelius to Cicero good health.

In almost every letter I have written to you about the panthers. It will be a disgrace on you if Patiscus has sent ten panthers to Curio and you don't send many times more; these very beasts Curio has given to me as a gift, plus another ten from Africa. If only you can remember and send for beasts from Cibyra and also **[45]** send a letter to Pamphilia (they say that more panthers are captured there), you will achieve what you want. I'm putting all the more effort into this at the present, because I think I'm going to have to make all the arrangements without the help of my colleague [in office]. Please give yourself this instruction. In this business all you have to do is say the word, that is, give an order and an instruction. For, as soon as they are captured, you have got people to feed and transport them; I think that I'll **[50]** also send some other people there too, if your letter to me raises my hopes.

Now learn the Learning vocabulary at *Text* p. 241.

6B (v) SB 90

Marcus Cicero general says good health to Marcus Caelius, curule aedile.

The panther business is being diligently pursued on my orders by those who usually hunt them. But there is an astonishing shortage of panthers, and those which there are are said to be complaining bitterly that no one in my province is threatened with capture except them. And so the panthers are said to have decided to leave our province for Caria. **[55]** None the less, we're working hard on the problem, particularly Patiscus. You will have what there is; but obviously I don't know what that amounts to.

I'd like you to write to me as carefully as possible about the whole political situation. For I shall consider my most reliable information what I get from you.

Now learn the Learning vocabulary at *Text* p. 242.

6B (vi) SB 97

Caelius to Cicero good health.

On the subject of high politics, I've often written to you that I don't see peace lasting a year, **[60]** and the nearer that conflict comes (and it inevitably will come) the more obvious the danger appears. This is going to be the subject of the dispute between those in power. Pompey has decided not to allow Caesar to be elected to a second consulship unless he hands over his army and his provinces; but Caesar is persuaded that he cannot be secure if **[65]** he leaves his army. The condition he makes is that both should hand over their armies. In this way that love affair of theirs and their odious intercourse have not issued in clandestine back-biting but have erupted into war. I can't hit upon the strategy to pursue; and I don't doubt that you'll have the same trouble making this decision.

In this dispute I can see that Pompey is going to have the senate and the jurors **[70]** with him, while everyone who lives in fear or with bad hopes for the future will flock to Caesar's side; his army does not bear comparison. All in all, there is enough time to take stock of the forces of each man and choose one's side.

To sum up, you ask what I think will happen. If one or the other of them does not go to the Parthian war, I see great divisions looming **[75]** which will be judged by violence and the sword; both men are prepared, mentally and materially. If this could happen without danger to you, Lady Luck is rehearsing a block-busting, fun-filled spectacular.

Now learn the Learning vocabulary at *Text* p. 245

6B (vii) SB 153

Caelius to Cicero good health.

Upset by your letter, in which you showed that you have nothing but negative thoughts, I am writing to you at once.

[80] I beg and beseech you, by your fortunes, Cicero, and by your children, not to make any irrevocable decisions about your well-being and safety. For I call gods and men and our friendship to witness that I told you beforehand and gave you a warning that was not equivocal but straight down the line, after meeting Caesar and finding out what his feelings would be when he had won. If **[85]** you think that Caesar will adopt the same tactics in letting his enemies go and offering terms, you are wrong. His words and attitudes are nothing but fierce and unyielding. He left in a rage with the senate, and was clearly infuriated by these vetoes; there will be no place, I tell you, for any mediation.

If I can't persuade you completely, at least wait until **[90]** we know how we are doing in Spain; I can tell you that when Caesar comes it will be ours. What hope your side will have when Spain is lost, I have no idea; moreover, what your strategy is in going over to the side of the hopeless I swear escapes me completely.

What you conveyed to me without actually saying it, Caesar had heard and as soon as he had said 'Hullo' to me, he told me what he had heard about you. I said I **[95]** wasn't aware of that, but nevertheless I asked him to send a letter to you in terms best calculated to persuade you to stay put. He's taking me with him to Spain; for if he hadn't been doing that, I would have come running to you, wherever you might be, before returning to Rome and in person would have asked you to do this and would have held you back with all my might.

[100] Again and again, Cicero, think before you utterly destroy yourself and all your family, and despite your full understanding of the present and future dive into a situation from which you can see that there is no escape. But if either the words of the optimates worry you or you cannot bear the insolence and vanity of certain parties, I think you should choose some town not involved in the war while these things are resolved; **[105]** they will soon be settled. If you do this, I will judge you to have acted wisely, and you will not upset Caesar.

Now learn the Learning vocabulary at *Text* p. 247.

6B (viii) SB 154

Marcus Cicero general says good health to Marcus Caelius.

I would like you to believe this, that I look for nothing from this unhappy situation except for people at some time or other to realise that I wanted nothing more than peace, and when that was impossible, that I shunned nothing so much as civil war. I do not think that I shall ever regret this resolve of mine. For I remember in this connection **[110]** that my old friend Q. Hortensius used to boast that he had never been involved in civil war. But the praise I shall gain will be more glorious than this, because in his case it was put down to cowardice, and I don't think that could possibly be thought about me.

Nor am I frightened by the considerations which you most loyally and affectionately set before me to scare me. For there is no anguish which does not seem to hang over everyone **[115]** in this world-wide chaos. I would have been only too willing to sacrifice my private and domestic convenience to save the state from this.

So I am not waiting for the outcome in Spain nor am I making any clever calculations. If the state survives, there will undoubtedly be a place for me in it; **[120]** but if it doesn't, you yourself, I think, will arrive in the same lonely places as those in which you will hear that I have settled. But this is perhaps a gloomy prophecy and there will be a better outcome to all of this. For I can remember the despair of those who were old men during my youth. Perhaps I am imitating them now, and falling into the vice of old age. I would wish it to be so; however…

[125] This will be my final word: I shall not stir things up or act rashly. However, I beg you, wherever I end up, to look after me and my children in the way our friendship and your loyalty shall demand.

Now learn the Learning vocabulary at *Text* p. 249.

6C The end of the civil war: the battle of Pharsalus (*Text* pp. 250–61)

Translation of 6C

6C (i)

When he was encouraging his army for battle in the normal military way, he mentioned particularly that he could use his soldiers as witnesses to the enthusiasm with which he had sought peace; he had never spilt the blood of his soldiers idly, nor had he wished to deprive the state of either of the two armies. When he had finished this speech, **[5]** on the request of his soldiers, burning with desire for battle, he gave the signal on the trumpet.

In Caesar's army there was a recalled veteran named Crastinus, a man of outstanding courage. When the signal had been given he said 'Follow me, and give your general the service you have promised. This is the last and final battle; when it is done, **[10]** he will recover his position and we our liberty.' At the same time, looking at Caesar, he said 'Commander, today I will make you thank me, whether I live or die.' When he had said this, he was the first to run forward from the right wing, with many soldiers following.

Now learn the Learning vocabulary at *Text* p. 251.

6C (ii)

Between the two lines of battle there was enough space left **[15]** for both sides to charge. But Pompey had told his men to wait for Caesar's attack and not to move from their position and to let Caesar's battle-line be extended; for in this way he hoped that it would turn out that the first charge and impact of the soldiers would be broken and their line stretched. At the same time, with their approach-run doubled, Caesar's soldiers would be out of breath and overcome with exhaustion. This, in **[20]** my opinion, was irrational. For there is a certain mental energy and alacrity which everyone has by nature, which is fired up by the desire for battle. Commanders ought not to repress but to encourage it.

But when the signal was given and our soldiers had charged with their javelins at the ready and **[25]** had noticed that Pompey's men were not charging, being experienced and trained by previous conflicts, they checked their advance of their own accord and stopped almost in the middle of the space so as not to approach with their energy drained, and leaving a small interval and then resuming their advance they threw their heavy javelins and quickly, as they had been ordered by **[30]** Caesar, drew their swords. But the soldiers of Pompey were quite up to this. They picked up the weapons which had been hurled and withstood the legions' charge; they kept their formation, threw their javelins and then had recourse to their swords. At the same time the whole body of cavalry on Pompey's left wing advanced as they had been ordered, and the whole mass of archers poured forward. **[35]** Our cavalry did not withstand their attack but little by little, pushed from its position, withdrew, and because of this Pompey's cavalry began to press more keenly and to deploy themselves in squadrons and to start surrounding our battle-line on the open flank. When Caesar noticed this, he gave the signal to the fourth battle-line.

They quickly advanced and with their standards set for battle put such force into **[40]** charging Pompey's cavalry that none of them held their ground and turning tail to a man not only abandoned their position but immediately retreated and made in flight for the highest mountains. When they were out of the way, all the archers and slingers were killed, since they had been left unarmed and without any protection. In the same attack, the cohorts surrounded the left wing while the Pompeians were still fighting in the battle-line and **[45]** resisting, and attacked them from the rear. At the same time, Caesar ordered the third line to advance; the Pompeians could not withstand their attack and all turned their backs in flight.

Now learn the Learning vocabulary at *Text* p. 255.

6C (iii)

After Caesar took possession of the camp he urged his soldiers not to let slip the opportunity of finishing off the business because they were taken up with plundering. When they had agreed, **[50]** he began to build a fortification around the hill. Because the hill was without water, the Pompeians had no confidence in their position, so left it and everyone began to retreat towards Larisa on the mountain ridges. Caesar, observing their intentions, divided his troops and ordered some of the legions to remain in Pompey's camp, sent some back to his own camp, and taking four legions with him by a more convenient route **[55]** began to intercept the Pompeians and after advancing six miles drew up his battle-line. When they realised this, the Pompeians took up position on a certain hill. A river ran round the bottom of this hill. Caesar encouraged his troops, even though they were exhausted by the whole day's unceasing efforts and night was already coming on, and still cut the river off from the hill with a fortification to prevent the

Pompeians from being able to get water by night. **[60]** When the fortification was finished, the Pompeians sent ambassadors and began to negotiate surrender. A few senators who had joined them sought safety at night by escaping.

Now learn the Learning vocabulary at *Text* p. 259.

6C (iv)

At dawn Caesar ordered all those who had taken up position on the hill to come down to the plain from the higher places and to throw down their arms. **[65]** When they had done this without demur, and with hands outstretched had thrown themselves to the ground and weeping had begged him to save them, he consoled them and told them to get up and after saying a few words to them about his clemency, to make them less afraid, he spared them all and told his own soldiers that none of them should be mistreated or have any of their property confiscated. When due care had been given to this matter, he ordered **[70]** the other legions to join him from the camp and the ones he had brought with him to go off duty in turn and to go back to the camp. On the same day, he reached Larisa.

Now learn the Learning vocabulary at *Text* p. 261.

6D Four Roman poets (*Text* pp. 262–82)

Translation of 6D

6D (i) Titus Lucretius Carus

Besides, they could see that the workings of the heavens and
the different seasons of the year came round in fixed order
nor were they able to work out for what reasons this happened.
Therefore, they made a refuge for themselves by handing over everything to the gods
[5] and making everything controlled at their command.
They located the dwellings and haunts of the gods in the sky,
because the night and moon seemed to roll along through the sky,
moon, day, and night and night's stern standards,
and night-wandering torches of the heavens, flying flames,
[10] clouds, sun, showers, snow, winds, lightning, hail,
and swift growls and great murmurings of [divine] threats.
O unhappy human race, when such deeds to the gods
it assigned and added bitter fits of anger!
What lamentations they themselves engendered for themselves, and what traumas for us,

[15] and what tears [they engendered] for our descendants.
Nor is there any respect for the gods in being often seen with covered head
to turn towards the [sacred] stone and to approach all the altars,
nor in bowing down prostrate on the earth and holding out the palms of the hands
before the temples of the gods nor in sprinkling altars with copious blood
[20] of four-footed beasts nor in stringing together vow upon vow,
but rather in being able to observe everything with tranquil mind.

Now learn the Learning vocabulary at *Text* p. 267.

6D (ii) Publius Vergilius Maro

They walked in darkness under the lonely night through the shadow
and through the empty halls of Dis and the desolate kingdoms:
as in a flickering moon under sinister light
people walk in the woods, when the sky is hidden in shadow
[5] by Jupiter, and black night has drained the colour from the world.

From here is the road that leads to the waters of Tartarean Acheron.
Here a whirlpool thick with mud and a vast vortex
[30] boils, and belches all its sand into Cocytus.
The terrifying ferryman guards these waters and rivers,
Charon, in awful filth, on whose chin enormous amounts of
white hair lie untrimmed, his eyes stand out with flame,
a filthy cloak hangs by a knot from his shoulders.
[35] He in person punts the raft with a pole, and tends to the sails
and conveys the corpses in his rust-coloured skiff,
already getting on in years, but a god's old age is youthful and green.
To this point the whole crowd was rushing, streaming towards the banks,
mothers and husbands and bodies, deprived of life,
[40] of great-hearted heroes, boys and unmarried girls,
and youths placed on pyres before their parents' eyes:
as many as, in the woods in the first frost of autumn,
the leaves which fall slipping from the trees, or as many as the birds which flock
to land from the deep sea, when the cold year
[45] chases them off across the sea and sends them to sunny lands.
They stood begging to be the first to cross,
and stretched forth their hands in longing for the further bank.
But the grim sailor takes now these, now those,
but others, moved well away, he keeps from the sandy shore.

[50] Others will beat bronze to breathe more softly
(I truly believe this), and will draw faces that live from marble,
they will plead causes better, and as for the wanderings of the heaven
they will trace them with a rod and predict the risings of the stars:
You, Roman, remember you must rule the peoples in your empire
[55] (these will be your arts), you must impose a pattern upon peace,
and you must spare the defeated and war down the proud.

Now learn the Learning vocabulary at *Text* p. 274.

6D (iii) Quintus Horatius Flaccus

The snows have dispersed, the grass is now returning to the fields and to the trees their leaves;
the earth is making its accustomed changes, and, as they go down, rivers flow between their banks;
[5] the Grace with the nymphs and her twin sisters dares to lead the dances naked.
You should not hope for immortality, warns the year and the hour which snatches off the nourishing day:
the frosts are mitigated by the west winds, summer tramples on spring,
[10] destined to die as soon as
apple-bearing autumn pours out its fruits, and soon sluggish winter comes running back.
But the swift moons make good the losses in the sky: we, when we drop down
[15] where father Aeneas, where rich Tullus and Ancus [went], dust and shadow are we.
Who knows whether to today's sum will be added tomorrow's time by the gods above?
Your heir's grasping hands will be cheated of everything
[20] that you have given to your own dear self.
Once you are dead and on you has Minos passed his splendid judgements,
neither, Torquatus, will your pedigree, nor your eloquence nor your piety bring you back;
[25] for Diana does not free from the infernal shadows chaste Hippolytus,
nor is Theseus strong enough to break Lethe's bonds from dear Perithous.

Now learn the Learning vocabulary at *Text* p. 277.

6D (iv) Publius Ovidius Naso

It was sweltering, and the day had passed noon;
I placed my limbs to rest them in the middle of the bed.
One of the shutters was open, the other closed,
giving the sort of light you usually find in woods,
[5] the sort of twilight that glimmers as Phoebus flees,
or when the night has gone but day has not yet dawned.
This is the sort of lighting to give modest girls,
under which shy chastity may hope to find a hiding-place.
Look! Corinna comes, covered in an unbelted tunic,
[10] with her parted hair falling over her white neck,
just as, they say, beautiful Semiramis entered her bedroom
and Lais, loved by many men.
I ripped off her tunic; being thin, it made little difference,
but she still fought to be covered by the tunic;
[15] since she was fighting as one who did not wish to win,
She was conquered without trouble by her own betrayal.
When she stood before my eyes with her clothing laid aside,
on her whole body there was no blemish anywhere:
what shoulders, what arms I saw and touched!
[20] Her beautiful breasts, how ready for squeezing!
How flat her stomach was beneath her well-formed bosom!
What big hips! How youthful a thigh!
Why should I detail everything? Everything I saw was praiseworthy,
and I pressed her close to my own body, naked.
[25] Who does not know the rest? We both lay back exhausted.
May my afternoons often turn out like this!

Now learn the Learning vocabulary at *Text* p. 282.

Additional reading for Sections 1B to 5G (*Text* pp. 284–328)

Page 284

1B

The Vulgate

And God said, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’ (Exodus 3.6)
I am who I am. (Exodus 3.14)

Page 285

1C

1. **The Vulgate**

   Honour thy father and thy mother. (Exodus 20.12)

   Ye are the salt of the earth … ye are the light of the world. (Matthew 5.13)

2. **Sayings of Cato**

   Love your parents.
   Look after what you are given.
   Keep your modesty intact.
   Look after your household.
   Keep your oath.
   Love your wife.
   Pray to the god.

Page 286

3. **Beginning of an epitaph**

   The unbeautiful tomb of a beautiful woman …

   [We know the woman buried there was called Claudia – perhaps one of the family called Claudii Pulchri?]

1D

1. **Martial**

   It's Thais that Quintus loves. 'Which Thais?' One-eyed Thais.
   It's only one eye Thais doesn't have. He's short of *two*. (3.8)

   Africanus has 100,000,000 sesterces, but still hunts legacies.
   Fortune gives too much to many, but enough to no one. (12.10)

2. **The Vulgate**

   The Lord is my shepherd (lit. 'The Lord directs me'). (Psalm 23)

3. **Ordinary of the Mass**

   In the name of the Father and of the Son and of the Holy Spirit.

1E

1. **Martial**

   Tongilianus possesses a nose [i.e. a nose for a bad smell]. I know. I don't deny it.
   But now there's nothing but a nose [for a bad thing] Tongilianus has. (12.88)

   Page 287

   Our [friend] Caecilianus, O Titus, does not dine without wild boar.
   A handsome table-companion it is Caecilianus has! (7.59)

2. **The Vulgate**

   Save me, O Lord (lit. 'Make me safe'). (Psalm 59)

   Father, if thou wilt, take this cup from me. (Luke 22.42)

3. **Ordinary of the Mass**

   We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for the sake of thy great glory; Lord God, heavenly king, God the Father almighty.

1F

1. **Sayings of Cato**

   (a) Sleep as much as is enough. (b) Avoid gambling. (c) Avoid a prostitute.

2. **The Vulgate**

   Blessed [are] the poor, for yours is the kingdom of God. (Luke 6.20)

Page 288

3. **Giovanni Cotta (1480–1510)**

I'm in love – a fact I admit – with my Lycoris.
As young men do love pretty girls;
My Lycoris loves me, as I think,
As good girls love young men.

4. **Mottoes**

(a) Do right and fear nothing. (b) On the side of God and one's father. (c) Victory loves care, i.e. success depends on close attention to detail.

1G

1. **The Vulgate**

Give us this day our daily bread and forgive us our trespasses. (Luke 11.3–4)

2. **Mottoes (based on the dative)**

Not for ourselves, but for everyone; Not for myself, but for God and the King; Not for myself, but for my fatherland.

Page 289

For God, King and Country; For God, Fatherland and you; Glory to God.

Page 290

2A

1. **Martial**

I do not like you, Sabidius, and I can't say why. This alone I can say: I do not like you. (1.32)

You mix Veientan wines for me, when you drink Massic ones: I prefer (sc. merely) smelling them (i.e. the Massic wines) to drinking (sc. the Veientan wines you mix for me). (3.49)

2. **The Vulgate**

You will not be able to see my face: for a man shall not see me and live. (Exodus 33.20)

Thou shalt not kill … thou shalt not commit theft … thou shalt not covet thy neighbour's house; nor shalt thou desire his wife, nor his servant, nor his serving-girl, nor his ox, nor his ass. (Exodus 20.13)

And I say unto you … 'Seek and ye shall find.' (Luke 11.9)

Page 291

3. **Mottoes**

   Goodness overcomes everything; Love conquers all; Work conquers all; Truth conquers all; All things are good to the good.

2B

1. **Martial**

   Since you do not publish your poems, you criticise mine, Laelius.
   Either stop criticising mine, or publish your own.

2. **Sayings of Cato**

   Walk with the good.
   Guard your possessions.
   Read books.
   Do not poke fun at a man in distress.

3. **The Vulgate**

   Go in to Pharaoh and say to him: ‘This is what the Lord God of the Hebrews says: Let my people go.’ (Exodus 9.1)

   ‘Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God.’ (Luke 18.16)

Page 292

4. **Mottoes**

   Don’t annoy a lion; Don’t lie; Don’t touch me; While I grow, I hope; While I breathe, I hope; While I am on guard, I care; While I live, I hope; Until crucifixion; Do and hope.

2C

1. **Martial**

   My Rome praises, loves and sings my books of poems.
   Every pocket has one [sc. in it] and every hand too.
   But look! One fellow blushes, goes pale, looks bewildered, yawns, hates.
   This is what I want: now my poems please me. (6.60)

2. **Mottoes**

   This emblem is not a burden, but an honour.
   This [is] the task.
   This [is] the task of virtue.

Page 293

2D

1. **The Vulgate**

   In the beginning God created heaven and earth. (Genesis 1.1)

   Therefore the Lord God formed man from the mud of the earth and breathed into his face the breath of life. (Genesis 2.7)

   But on the seventh day is the sabbath of your God; thou shalt not perform any task during it, thou and thy son and thy daughter, thy servant and thy maidservant, [nor] thine ox … for in six days the Lord made the heaven and the earth and the sea. (Exodus 20.10–11)

2. **Mottoes**

   Nothing without God; Nothing without labour; Nothing without a reason; Not without God; Not without reason; Not without effort; Not without justice; Not without danger.

Page 294

2E

1. **Martial**

   You are the only one who has farms, Candidus, and the only one [who has] cash,
   The only one who has gold coins, and the only one [with] expensive agate jars,
   You're the only one who has Massic wines and the only one [who has] Caecuban wine of Opimius' vintage.
   And you're the only one who has a heart, and the only one [who has] wit.
   You're the only one who has everything – don't think I want to deny it!
   But the wife you have, Candidus, [you share] with everyone [lit. with the people]. (3.26)

2. **The Vulgate**

   Six days shalt thou work, and thou shalt perform all thy tasks … thou shalt not commit adultery … thou shalt not speak false witness against thy neighbour. (Exodus 20.9ff.)

3. **Mottoes**

   For God and fatherland/freedom/the church; For God, for the King, for the fatherland, for the Law; For faith and fatherland; For fatherland and freedom/king/religion/virtue; To live and die for one's country; For king and people; For King, Law and the people; For sport and prey.

Page 295

3B

1. **Martial**

   Difficult [and] easy, sweet [and] bitter are you – the same person.
   I cannot live with you, nor without you. (12.46)

2. **Motto**

   A lamb in peacetime, [but] a lion in war.

3C

1. **The Vulgate**

   From Sion there shall come forth a law, and the word of God from Jerusalem, and he shall judge between many peoples, and he shall control mighty nations afar off; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not raise sword against nation; and they shall not learn to fight any more … because all peoples, each and every one, shall walk in the name of their God; and we shall walk in the name of the Lord our God for ever and beyond. (Micah 4.2–5)

Page 296

2. **Mottoes**

   Not by force, but by intellect. Not by force, but by virtue. Not by force, but by free will. Not by the sword, but through grace. Not by songs, but by action. Through talent and work. Through talent and strength. By fire and sword. By industry and work. By industry and hope. By industry and virtue. By counsel and virtue. By counsel and spirit. By counsel and arms. By faith and love. By faith and mercy. By faith and arms. By faith and constancy. By faith and diligence. By faith and trust. By faith and work. By faith and hope.

Page 297

3D

1. **Martial**

   A boy like the Trojan slave [i.e. Ganymede], Faustinus,
   One-eyed Lycoris loves. How well the one-eyed [woman] sees! (3.39)

2. **The Vulgate**

   Glory to God in the highest, and on earth peace to men of good will. (Luke 2.14)

Page 298

4A

1. **Catullus**

My woman says she prefers to marry no one
Rather than me, not even if Jupiter himself were to ask her.
[That's what] she says: but what a woman says to a passionate lover
One should write in the wind and fast-flowing water. (70)

2. **Martial**

You promise everything, when you have been drinking all night long.
In the morning, you give [me] nothing. Pollio, drink in the morning! (12.12)

Philo swears he has never dined at home. And this is [the case].
He does not dine, whenever no one has invited him [to dine out]. (5.47)

3. **Aulus Gellius**

When I tell a lie and say that I am lying, am I lying, or telling the truth?

Page 299

4. **An epitaph**

I am what you will be, [and] I was what you are.

4B

1. **Horace**

What has the loss-causing day not diminished?
The age of our parents, worse than our grandfathers, has brought forth
Us more wicked, soon to produce
An offspring more corrupt. (*Odes* 3.6.45)

4C

1. **Mottoes**

The things which are moderate are permanent. What is locked is safe. I wish for what [is] above. What he wants, he really wants. He who envies is a lesser person. He who touches me will regret it. He who goes plainly [goes] safely. Let him who stands still beware. What God wills will happen.

Page 300

I want what God wants. What I have said, I have said. What I do, I do strongly. What [is] honourable [is] useful. What [is] just, not what [is] useful. What I could, I have done. What you wish to be done to you, do to another. Hold onto what [is] yours. What [is] true [is] safe. What I wish will be.

2. Real Latin

(a) O fortunate Rome, born in my consulship.
(b) We should despair of nothing under the leadership and augury of Teucer.
(c) He who hates vices also hates human beings.
(d) [There was] nothing he touched which he did not enhance.

Page 302

4D

Res gestae diui Augusti (The achievements of the divine Augustus)

The achievements of the divine Augustus, by which he subjected the whole world to the power of the Roman people, and the monies which he disbursed for the republic and people of Rome.

At the age of nineteen, I raised an army on my own initiative and expense, **[5]** by means of which I freed the republic which had been overwhelmed by the tyranny of a political clique. The senate enrolled me into its ranks.

Page 303

In the consulship of C. Pansa and A. Hirtius and gave me power. The people in the same year made me consul and triumvir.

The senate-house and the temple of Apollo, the shrine of the divine Julius, the Lupercal, the portico near **[10]** the Circus Flaminius, the temples on the Capitol to Jupiter Feretrius and Jupiter the Thunderer, the temple of Quirinus, the temples of Minerva and Queen Juno and Jupiter Libertas on the Aventine, the temple of the Lares at the top of the Sacred Way, the temple of the Di Penates on the Velia, the temple of Youth, the temple of the Great Mother on the Palatine [were all buildings] I built.

The Capitol and the theatre of Pompey I rebuilt without any inscription **[15]** of my name. Channels for water in many places, falling into disrepair through age, I restored. The Julian forum and the basilica which was between the temple of Castor and the temple of Saturn I finished.

Three times I put on a gladiatorial show and at these shows around ten thousand men took part in combat.

[20] Hunts involving African beasts in the circus or in the forum or in the amphitheatres I put on for the people twenty-six times, in which around three and a half thousand beasts were killed.

Page 304

Other writers

1. Lucretius

[The nature of the Gods is] far removed and separated from our affairs;
For relieved of all pain, relieved of dangers,

Powerful of its own resources, and needful of us in no way,
It is not won over by good deeds nor is it affected by anger. (*De rerum natura* 2.648ff.)

The Earl of Rochester brilliantly translated it:

The Gods, by right of Nature, must possess
An Everlasting Age, of perfect Peace:
Far off, remov'd from us, and our Affairs:
Neither approached by Dangers, or by Cares:
Rich in themselves, to whom we cannot add:
Not pleas'd by Good Deeds; nor provok'd by Bad.

Page 305

2. Publilius Syrus

(a) An angry lover tells himself many lies.
(b) The miser [is] himself the cause of his own misery.
(c) Loving is an enjoyment for a young man, a reproach to an old.
(d) To love and stay sane is [something] hardly granted [even] to a god.
(e) The same person who causes [it] cures the wound of love.
(f) It is time, not the mind, which brings an end to love.

3. Martial

Your seventh wife, Phileros, is now being buried on your property.
A property yields more to no one than to you, Phileros. (10.43)

4. Part of the Creed

[Christ] who for us men and for our salvation came down from heaven. And he was made flesh of the Holy Spirit from the Virgin Mary; and he was made man. He was also crucified for us; he suffered under Pontius Pilate and was buried. And he rose again on the third day according to the scriptures.

Page 306

4E

Res gestae diui Augusti

I freed the sea from pirates. The whole of Italy of its own accord took an oath of loyalty to me, and demanded me as leader of the war in which I was victorious at Actium. The same oath was sworn by the provinces of the Gauls, the Spains, Africa, Sicily and Sardinia. Of all the provinces of the Roman people to which there were neighbouring tribes that did not **[5]** obey our commands, I increased the boundaries. The Gauls and the Spains, likewise Germany, I pacified. The Alps from that region which is nearest the Adriatic sea to the Tuscan sea I pacified. My fleet through the ocean from the mouth of the Rhine to the region of the east right up to the territory of the Cimbri sailed. Egypt to the empire of the Roman people

I added. Very many other tribes experienced the protection of the Roman people **[10]** under my leadership, with whom before with the Roman people there had been no relationship involving embassies and friendship.

Page 307

Other writers

Adapted medieval Latin: St Columba subdues the Loch Ness Monster

Once Saint Columba was staying for a few days in the province of the Picts and found it necessary to cross the river Ness. When he arrived at the bank, he saw some of the inhabitants of this region burying a poor little fellow whom, as the inhabitants themselves said, a water beast had **[5]** bitten with its huge teeth as the fellow was swimming a little earlier in the river. The holy man hearing this ordered one of his companions to swim to the other bank and bring back to him the boat which stood there. The companion, named Lugneus Mocumin, without delay undressed and wearing only a tunic threw himself into the waters.

But the beast, which had been hiding in the depths of the river, feeling the water above it **[10]** disturbed, suddenly emerging hurried with a huge roar and open mouth towards the man who was swimming in the middle of the river. Between Lugneus and the beast there was no more than the length of one pole. Then the blessed man, seeing this, while the barbarians and his brothers trembled with fear, raising his holy hand, made the sign of the cross in the air, saying to the beast 'Proceed no further; do not touch the man, **[15]** but swiftly depart.' Then indeed the beast at the order of the holy man fled back swiftly in terror. The brothers with great wonder glorified God in the blessed man, and the barbarians, because of the miracle which they themselves had seen, magnified the God of the Christians.

Page 308

4F

Res gestae diui Augusti

The people who killed my father I drove into exile through legal tribunals avenging their crime, and afterwards when they made war on the republic I defeated them twice in battle.

Wars by land and sea, civil and foreign, throughout the world I often waged, **[5]** and as victor all the citizens seeking pardon I spared. Foreign peoples which could safely be pardoned I preferred to preserve rather than exterminate. In my triumphs there were led before my chariot nine kings or sons of kings.

When from Spain and Gaul, business in those provinces having been successfully settled, to Rome I returned, in the consulship of Ti. Nero and P. Quintilius, the altar of Augustan peace **[10]** the senate in honour of my return decreed should be consecrated in the Campus Martius, on which the magistrates and the priests and the Vestal Virgins [the senate] ordered to make an annual sacrifice.

[The temple of] Janus Quirinus, which to be shut our ancestors wished when throughout the whole empire of the Roman people by land and sea there had been obtained, through victories, **[15]** peace, although, before I was born, from the foundation of the city twice only in all it is handed down to memory that it had been closed, three times under my leadership the senate decreed [it, i.e. Janus Quirinus] should be shut.

With new laws having been passed at my instigation, many practices of our ancestors, already going out of fashion in our time, I brought back, and I myself handed on practices of many things to posterity to be imitated.

Page 309

Other writers

1. Martial

You ask me to recite my epigrams. I am unwilling.
Celer, you want to recite yourself, not to listen. (1.63)

Page 310

2. Elio Giulio Crotti

Is this love? Is this fury? Or [is it] madness of mind?
I don't want, I want, and I don't want again, and again I want.
Is this ice? Is this fire? For my spirit equally
Is on fire, and my soul is numbed in my cold mouth.
It is not, truthfully, love or fury, fire or ice:
It is I myself who have stolen and snatched myself from myself.

4G

Res gestae diui Augusti

In my sixth and seventh consulships, after I had extinguished civil wars, and with the consent of all had taken charge of everything, the republic from my power to the judgement of the senate and the people of Rome I transferred. For this service of mine by a decree of the senate I was named Augustus and with laurel the doorposts **[5]** of my house were wreathed publicly and a civic crown above my door was fixed and a golden shield placed in the Julian senate house, which, that to me the senate and people of Rome gave [it] for the sake of my courage, clemency, justice and piety, was witnessed by the inscription on that shield. After that time, in authority I stood above everyone, but I had no more power **[10]** than the rest who were colleagues of mine in each magistracy.

When I was performing my thirteenth consulship, the senate and the equestrian order and the whole people of Rome gave me the title 'Father of my fatherland', and this, in the porch of my house that it should be inscribed, and in the

Julian senate house, and in the Augustan forum, beneath the chariot which had been put there in my honour by a decree of the senate, [they all] resolved. As I write this, **[15]** I am seventy-six years old.

Page 312

5A

Virgil's *Aeneid*

They hastened along their way meanwhile, where the path pointed, and were already climbing the hill which in its great bulk over the city looms and looks down over the facing citadels. Aeneas is amazed at the size, once huts, **[5]** is amazed at the gates and the hustle and bustle and the paving of the streets. The Carthaginians eagerly press on: some of them build walls and work at the citadel and roll rocks uphill by hand. Others choose a place for a house and mark it out with a furrow; they choose laws and magistrates and a revered senate. **[10]**

Page 313

Here some are digging harbours; here deep foundations for theatres others are placing, and huge columns from the rocks they quarry, ornaments fit for productions to come.

The work seethes and the fragrant honey smells of thyme **[20]** 'O lucky men, whose walls already rise!' Aeneas spoke and looked up at the roofs of the city.

Page 314–15

5B

Virgil's *Aeneid*

We opened up the walls and revealed the buildings of the city. Everyone got ready for the work and under the feet they placed slippings of wheels, and ropes of tow upon the neck they stretch; the deadly device scales the walls **[5]** pregnant with arms. Boys and unwed girls around it sing sacred songs and rejoice in touching the rope with their hands; it comes up and slips threateningly into the middle of the city. O fatherland, O Ilium dwelling of the gods, and famous in war walls of the Trojans! Four times on the very threshold of the gate **[10]** it stopped and four times from its belly the arms let out a sound; but we pressed on, mindless and blinded by madness, and lodged the ill-omened monster on our sacred citadel.

Page 316

5C

Virgil's *Aeneid*

Saying this, to the very altar he dragged him trembling and slipping in the copious blood of his son, **[10]** and he wrapped his hair in his left hand, and with his right he pulled out and buried in his side right up to the hilt a gleaming sword. This was the end of the destiny of Priam, this death took him by fate as he saw the burning of Troy and the fall of Pergamum, [Priam] over so many peoples and lands once the proud **[15]** ruler of Asia. He lies on the beach, a great torso, the head ripped from his shoulders, a body without a name.

Page 317

Other writers

1. Life of Aurelian

We've beheaded a thousand, a thousand, a thousand [men].
One man! We've beheaded a thousand.
Let the man who killed a thousand drink a thousand [cups].
No one has as much wine as Aurelian has spilt blood.

Page 318

2. The Vulgate: the creation of heaven and earth

In the beginning God created heaven and earth. But the earth was empty and void and there was darkness on the face of the deep, and the spirit of God moved over the waters. And God said, 'Let there be light!', and there was light. And God saw that the light was good: and he divided the light from the darkness. And he called the light 'Day' and **[5]** the darkness 'Night': and evening and morning was done, the first day.

God also said, 'Let there be a firmament in the middle of the waters: and let it divide the waters from the waters.' And God made the firmament and divided the waters which were beneath the firmament from those which were above the firmament. And so it was done. And God called the firmament 'Sky': and evening and morning was done, **[10]** the second day.

But God said, 'Let the waters which are beneath the sky be gathered together into one place and let there appear dry land'. And so it was done. And God called the dry land 'Earth'. And he called the gatherings of waters 'Seas'. And God saw that it was good. And he said, 'Let the earth bring forth vegetation which is green and produces **[15]** seed, and fruit-bearing trees which bear fruit according to their kind, and let its seed [lit. whose seed] be in itself over the ground.' And so it was done. And the earth brought forth green vegetation, which produced seed according to its kind, and trees which bore fruit, and each of which had a sowing according to its species. And God saw that it was good. And evening and morning was finished, **[20]** the third day.

But God said, 'Let there be lights in the sky's firmament, and let them divide the day and the night, and let them be for signs and seasons, days and years: let them shine in the firmament of the heaven and illuminate the earth.' And so it was done. And God made two great lights: the greater light to be in charge of the day: and **[25]** the lesser light to be in charge of the night: and [he made] the stars. And he placed them in the firmament of the heaven to shine upon the earth and be in charge of day and night, and to divide light and darkness. And God saw that it was good. And evening and morning was finished, the fourth day.

God also said, 'Let the waters produce crawling creatures with [lit. of] living spirit and flying creatures **[30]** over the earth beneath the firmament of the heaven.' And God created huge sea-monsters, and every living and moving animal which the waters had brought forth according to their kinds, and every flying creature according to its type. And God saw that it was good. And he blessed them, saying, 'Increase and multiply and fill the waters of the sea: and let the birds multiply above the earth.' **[35]** And evening and morning was completed, the fifth day.

God also said, 'Let the earth bring forth living animals in their own kind, beasts of burden and reptiles and beasts of the earth according to their types.' And so it was done. And God made the beasts of the earth according to their types, and beasts of burden and every reptile of the earth in its own way. And God saw that it was good. And he said, **[40]** 'Let us make man in our image and likeness, and let him be lord over the fish of the sea and the birds of the sky and the beasts and the whole earth, and every reptile which moves upon the earth.' And God created man in

Page 319

his own image: in the image of God created He him, male and female He created them, and God blessed them and said, 'Increase and multiply and **[45]** fill the earth and bring it under your control and rule over the fishes of the sea and the birds of the sky and all the creatures which move upon the earth.' And God said, 'Lo! I have given to you every plant which produces seed on the earth and all the trees which have in themselves the ability to sow their own kind, so that they might be [used] as food for you: and [I have given these also] to all the animals of the earth, and every bird **[50]** of the sky, and all that move upon the earth and in which there is a living soul, so that they may have [them] to eat.' And so it was done. And God saw all the things that he had made, and they were very good. And evening and morning were finished, the sixth day.

Therefore the heavens and the earth were completed and all their decoration. And God finished by the seventh day his work which he had done: and he rested **[55]** on the seventh day from all the work that he had effected. And he blessed the seventh day and sanctified it because on it he had ceased from all the work which God had created to do. (Genesis 1.1–2.3)

Page 320

5D

Virgil's *Aeneid*

Alas, blind intellects of seers! What use are vows to the mad woman, what use are shrines? A soft flame eats away at her marrow meanwhile, and the silent wound lives in her heart. Unhappy Dido burns, and wanders through the whole city raging.

[10] Now she brings Aeneas with her through the middle of her city walls and shows him the wealth of Sidon and the city she has built, she begins to speak and stops in the middle of a word; now as the day slips away she seeks the same feasts, and again madly demands to hear of the toils at Ilium **[15]** and hangs again on the lips of the speaker.

Absent she hears and sees him absent, **[20]** or in her lap she holds Ascanius, captivated by the likeness to his father, to see if she can beguile her unspeakable passion. The towers begun do not continue rising, the youth do not train in arms, nor build harbours or ramparts for times of war secure; the building works interrupted hang idle, as do threatening **[25]** great walls and cranes towering up to the sky.

Page 321

With such words she pleaded, and such tears did her most unhappy sister report back and forth. But he is moved by no tears nor is he amenable to hearing any words; the fates stand in the way and the god blocks up the man's ears, otherwise ready to yield.

No differently is the hero pounded this way and that by her persistent words, and feels the anguish in his great heart; his mind remains unmoved, [and] his tears roll down in vain. Then indeed unhappy Dido, terrified by her fate, **[40]** begs for death.

Page 322

Res gestae diui Augusti

In the consulship of M. Vinicius and Q. Lucretius, and afterwards in the consulship of P. Lentulus and Cn. Lentulus and for the third time in the consulship of Paullus Fabius Maximus and Q. Tubero, although the senate and Roman people agreed that I should be appointed sole guardian of laws and morals with executive power, I nevertheless **[5]** accepted no magistracy contrary to the ancient custom handed down to us.

5E

Virgil's *Aeneid*

Page 323

But Caesar, riding in triple triumph through the Roman walls, consecrated an immortal vow to the gods of Italy, three hundred huge shrines throughout the whole city. The streets resounded with joy, revels and applause; **[5]** in all the temples there was a chorus of mothers, in all [temples] altars; in front of the altars slaughtered bullocks strewed the earth. He himself sitting on the white threshold of gleaming Phoebus reviewed the gifts of the peoples and fitted them to his proud portals; in marched in long line the conquered tribes, **[10]** as diverse in tongue as in the fashion of their clothing and weapons.

Page 324

Other writers

1. **Martial**

   The book which you are reciting, O Fidentinus, is mine.
   But when you recite it badly, it begins to be yours. (1.38)

   You recite nothing, Mamercus, and yet do you wish to appear a poet?
   Let whatever you want be [so], provided you recite nothing. (2.88)

2. **The Vulgate: the birth of Christ**

   And it happened in those days there came forth an edict from Caesar Augustus that all the world should be registered. This census was first performed by Quirinius, governor of Syria; and everyone went to make their returns to their own cities. And Joseph too went up from Galilee from the town of Nazareth to Judaea to **[5]** the city of David, which is called Bethlehem, for the reason, that he was of the house and family of David, to be registered along with his betrothed wife Mary, who was pregnant. And it happened that when they were there, the days were fulfilled that she should give birth. And she brought forth her first-born son and wrapped him in swaddling-clothes and laid him in a manger, because there was no room for them in the inn.

   [10] And there were shepherds in that region staying awake and keeping guard by night over their flocks. And behold, an angel of the Lord stood near them and the brightness of God shone around them and they were afraid with a great fear, and the angel said to them.

Page 325

'Do not be afraid; for lo, I give you good news of a great joy, that shall be for all people; because today is born for you a Saviour who is **[15]** Christ the Lord, in the city of David. And this is a sign for you: you shall find the infant wrapped in swaddling-bands and placed in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: 'Glory to God in the highest, and on earth peace to men of good will.' (Luke 2.1–14)

5F

Virgil's *Aeneid*

He stood fierce in arms did Aeneas, rolling his eyes, and checked his right hand; and now more and more as he delayed, the speech began to persuade him, when there came into view at the top of his [Turnus'] shoulder **[5]** the unlucky sword-belt and with its well-known studs there shone forth the baldric of young Pallas, whom, when he had been overcome by a wound, Turnus had laid low and was now sporting it on his shoulders, the insignia of his enemy. He, after he had drunk in with his eyes the reminder of his savage grief and the spoils, consumed with the spirit of vengeance and in anger **[10]** terrible: 'Dressed as you are in the spoils of my people,

Page 326

are you to be snatched from here from me? It is Pallas by this wound, it is Pallas who sacrifices you, and exacts the penalty from your villainous blood.' Saying this, he buried his sword in the breast he faced hotly; but his [Turnus'] limbs collapsed with the chill **[15]** and his life, with a groan, fled complaining down to the shadows.

Other writers

Martial

Why, you ask, Fabullus, does Themison not have
A wife? He has a sister. (12.20)

Do you ask where you are to keep fish in summer time?
Keep them in your bathhouse, Caecilianus. (2.78)

Page 327

5G

1. **Martial**

Why do I not send you my books, Pontilianus?
In case, Pontilianus, you send me *yours*. (7.3)

Tomorrow, you keep saying, Postumus, it's tomorrow that you'll start living.
Tell me, Postumus, when is that 'tomorrow' of yours coming?
How far off is that 'tomorrow' of yours? Where is it? Or where ought we to look for it?
Can it be hiding among the Parthians and Armenians?
Already that 'tomorrow' of yours is as old as Priam or Nestor.
Tell me, how much can that 'tomorrow' of yours be bought for?
You will live tomorrow: it's already too late, Postumus, to start living today.
The wise man, Postumus, is he who lived *yesterday*. (5.58)

On the tombs of seven husbands the infamous Chloe has inscribed:

'She did [them: i.e. the murders; but it also means 'she made it', i.e. the tomb].' What could be franker? (9.15)

Page 328

2. The Vulgate: the wise judgement of Solomon

Then there came two prostitutes to the king, and they stood in his presence. One of them said, 'I beg you, my Lord; this woman and I were living in one house and I gave birth in it in the bedroom. The third day after I gave birth, she also gave birth; and we were together, and no one else was **[5]** with us in the house, except the two of us. But this woman's son died during the night, since she crushed it while she slept. And getting up in the silence of the dead of the night, she took my son from my side, your maidservant, while I slept and placed him in her bosom: her son, who was dead, she placed in my bosom. And when I had arisen early to give my son milk, **[10]** he appeared dead; but looking more closely in broad daylight, I realised that it was not mine, the one I had given birth to.'

The other woman replied, 'It is not the way you say, but your son is dead, and mine is alive.' In reply, the other said, 'You are lying; since my son is alive, and your son is dead.' And in this way **[15]** they squabbled in front of the king.

Then the king said, 'Bring me a sword.' And when they had brought a sword into the king's presence, he said, 'Divide the living infant into two parts and give half to one and half to the other.'

The woman whose son was alive said to the king **[20]** (for her heart was moved for her son), 'I beg you, Lord, give her the living child, and do not kill him.' In reply she [the other woman] said, 'Let neither she nor I have him: but let him be divided up.' The king replied and said, 'Give to this woman the living child, and let it not be killed: for this is his mother.' And so all Israel heard the judgement which the king had made and they feared the king, seeing that the wisdom **[25]** of God was in him for making judgements. (1 Kings 3.16ff. = Vulgate III Kings 3.1–6ff.)